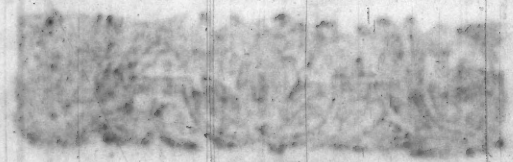
Looke from Adam,
And behold
THE
PROTESTANTS
FAITH AND RELIGION,
EVIDENTLY PROVED OVT OF
the holy Scriptures againſt all Atheiſts,
Papiſts, looſe Libertines, and Carnall Goſpellers:
and that the Faith which they profeſſe, hath continued from the beginning of the world,
and ſo is the true and ancient Faith.

HEREIN HAST THOU ALSO A
SHORT SVMME OF THE WHOLE BIBLE,
and a plaine manifeſtation, that all holy men
who have pleaſed God, have beene ſaved
through this Chriſtian Faith alone.

LONDON,
Printed by *Iohn Haviland*, for *Thomas Pavier*, and are to be ſold at his ſhop in *Ivie Lane*. 1624.

43
4 6
192





TO THE CHRISTIAN READER.

HAving diuers times obſerued with my ſelfe (moſt Chriſtian Reader) that the doctrine of the Goſpell, which hath beene now freely preached theſe many yeeres amongſt us, in this our flouriſhing Common-wealth, is yet daily and ordinarily, by ſundry perſons, charged with noueltie, as which being an upſtart, were not of ſufficient ſtanding or antiquitie: I thought it not amiſſe in this reſpect, either for the confutation of the obſtinate aduerſarie, or for the comfort of the weake and ſimple profeſſour of religion, to publiſh and ſet forth this little worke of M^r. Miles Coverdale, *who for his integritie of life, and fame in learning, and other excellent gifts, was ſo renowmed in the Church of Chriſt in his age, that I doubt not, but that his onely name will be a ſufficient credit, (with any man, that is not maliciouſly diſpoſed) for the full allowance, and well-liking of any ſuch monument of his, as he of pure Zeale, and good affection, hath commended to us his poſteritie. By which trauels of his, as hee*

hath generally shewed himselfe a notable member in the Church of God: so hath he thereby especially well deserved of this his native Countrey. Wherefore not willing to detain thee from better matter, I wish thee to use this booke to thy profit, and with mee to give thanks to our mercifull Father, for this valiant Souldier, as also for other worthie Martyrs of his time, which after the battell by themselves fought, have (by Gods providence) left spirituall children, (I meane their good bookes) to make a supply, that Christs Church may bee encreased, to the utter confusion and overthrow of Antichrist. Farewell in the Lord.

Miles

Miles Coverdale,

TO ALL CHRISTIAN

Readers, wisheth grace, mercy, and peace *from God the Father, through our Lord and onely Saviour* IESVS CHRIST.

LIke as the Almighty eternall God, three in persons, and one in substance, of his tender mercy and love, not only created man at the beginning after his owne similitude and likenesse, but also when he was lost, most graciously redeemed him, and brought him out of bondage: Even so when man (neither regarding his wonderfull creation, nor his most deare redemption) gropeth in darknesse, in vice and blindnesse, lieth in the Devils prison, and goeth in the way of damnation; God alway setteth up his light before him, sendeth the message of his word unto him, sheweth him what case he is in, giveth him warning, openeth the prison doore, calleth him out of the Devils service, telleth him what danger it is to be his bondman, or servant unto sinne. This doth God alway afore he punish and plague the world. This (I say) hath ever beene the worke of God since the beginning, as the stories and prophesies of all the holy Bible doe testifie. And though we had no writing of Gods acts in times past, yet hath he practised this same his wonderfull worke of mercy upon us. So that like as we must needs confesse, that we are created of God, and redeemed by his only mercy in his deare Sonne Iesus Christ: So can we not denie, but we have heard his holy message, had no lesse preachings and warnings of dangers to come, than other have had afore our daies. Yea even the same mercifull God that sent *Noe* to preach righteousnesse unto the wicked world, and converted the Ninivites by his word in the ministration of the Prophet *Ionas*, hath done even so with us in every condition. And some (thanks be unto him therefore) hath hee brought out of darknesse into his wonderfull light, and out of the devils service, into the kingdome of his deare Sonne.

The accustomed goodnesse of God.

God hath shewed no lesse kindnesse to us than he did to the old world.

But alas and woe to this unthankfull world. For like as a great number that be in prison of Satan, will not come forth when they

They that follow Gods word are laughed to scorne.

are called and the doore set open, but goe on still stumbling in darknesse, when the lanterne of light is offered them: Even so if any play a wise mans part, and doe as he is warned by Gods word, hee shall have a sort of apish people, a number of dizerds and scornfull mockers, which (because the man will not dance in the devils morrys with them, nor keepe their company in the bondage of sinne and vice, neither runne with them unto like confusion (as S. *Peter* calleth it) laugh him to scorne, and bleare out their tongues at him, even like fooles and cockscombs of the world. And like as when a poore wretch commeth out of prison, he shall have moe to stand gasing and gaping upon him, than to doe him good, or to helpe him to his fees: Even so now, that God of his mercy hath called us out of Satans prison, and from the schoole of false doctrine, my Lords foole with his companions standeth staring upon us, and mocketh us, because we sit not still with other prisoners. There goeth a fellow of the new learning (saith one) there is one of these new-fangled Gospellers (saith another) that is one of the new brethren (saith the third) he followeth the new faith, &c.

The doctrine of Christ his faith is no new thing.

Wherefore, in consideration hereof I have here set forth this booke: partly because it sheweth the antiquitie and ancient age of our holy Christian faith, and partly to give occasion unto all such as have received it, not to be ashamed of it, nor to shrinke from it, for any opprobrious mockage or scornfull derision in this world. The Apostle saith, that the preaching or word of Christs crosse, is foolishnesse to them that perish, and that the thing which appertaineth to the spirit of God, is foolishnesse to a carnall minded man. Whereby like as we may learne that it is no new thing to be mocked and stared upon for holding with the doctrine that maketh so much of Christ his death, and the true worshipping of God in the spirit: even so may we see (to the singular comfort of our conscience) that no man mocketh us for it, but such as perish and are carnally minded: and that for all their derision and scorning, it is yet the power of God, 1 *Cor.* 1. 18. and belongeth to his holy spirit, 1 *Cor.* 2. 14. and is not our owne doctrine, neither of any other mans making. This is now to us a comfort and consolation.

1 Cor. 1. 18.

1 Cor. 1. 14.

None but reprobates deride the truth of Gods Gospell.

To us which are saved, it is the power of God.

But because the world is angry with us for our faith, and giveth us so euill report for teaching it, it shall be expedient for us to declare what faith is, and what faith we meane, when we make mention thereof. First, because we may not describe it after our owne judgement, we will rehearse the words of the Apostle, which writing to the Hebrewes, saith after this manner: Faith is a substance of things to be hoped for, an evidence or certaintie of things which doe not appeare. By the which definition, it is manifest, that when we set forth or teach this faith, we meane no vaine faith, no false opinion of faith, no fond imagination of faith, no dead faith, no

What faith is. Hebr. 11. 1.

idle

idle faith; but a ſubſtantiall thing, even a ſure beleefe of things that are to be hoped for, and a proofe, experience, or knowledge of things that are not ſeene. This faith then is the inſtrument, whereby we feele and are certaine of heavenly things, that our corporall eye cannot ſee. Now becauſe none other vertue can ſo apprehend the mercy of God, nor certifie us ſo effectually of our ſalvation, as this living faith doth, therefore hath the Scripture imputed our juſtification before God, only unto faith among all other vertues: not without other vertues following, but without any other worke or deed juſtifying. This is the faith of Chriſt, which all the Scripture ſpeaketh of. This is the faith that *S. Paul* preacheth to juſtifie in the ſight of God: as *S. Iames* teacheth, that works juſtifie in the ſight of men, and that it is but a dead faith which hath no works. This is the faith, without the which it is impoſſible to pleaſe God, and of the which whatſoever proceedeth not, is ſinne. This is the faith whereby God purifieth our hearts, and whoſe end is ſalvation. This is the faith that worketh by charitie or godly love, & is of value before God. This is the faith whereby the holy fathers which were afore Chriſts incarnation, did in ſpirit eat and drinke & enjoy the ſame mercy of God in Chriſt, that we are partakers of. To be ſhort, this is the ſame faith, whereby God ſaved thoſe his elect, of whō *S. Paul* maketh mention in the foreſaid epiſtle to the Hebrewes, and rehearſeth many godly fruits of the ſame in their converſation.

Rom. 3. 28.
Gal. 2. 16.
Eph. 2. 8.
Phil. 3. 9.
Iaco. 2. 14.
Heb. 11. 6.
Rom. 14. 23.
Act. 15. 9.
1 Pet. 1. 9.
Gala. 5. 6.
1 Cor. 10. 3.
Heb. 11. 4.

This then is no new-fangled faith, no ſtrange faith, no faith invented by mans braine, but even the ſame that Gods holy ſpirit teacheth in the infallible truth of his Scripture, and that *Adam*, *Abel*, *Enoch*, and all the other ſervants of God were ſaved in. Why doe men therefore either call it a new-fangled faith, or report evill of us, for ſetting it forth? Why? I feare me this is one cauſe: The old faith that all thoſe ſervants of God had, whom the Apoſtle nameth in the eleventh to the Hebrewes, had a life and converſation joyned unto it, which was rich and full of all good works. Therefore ſeeing there be ſo many bablers and pratlers of faith, and ſo few that bring forth the worthy fruits of repentance, it giveth the world occaſion to report of us, that our faith is but new-fangled. They ſee us not fall to labour and taking of paines, as *Adam* did: They ſee not the righteouſneſſe and thankfulneſſe in us, that was in *Abel*: They ſee us not walke after the word and will of God, as *Enoch* did: They ſee us not take Gods warning ſo earneſtly as *Noe* did: They ſee us not ſo obedient to the voice of God, nor ſo well willing and content to leave our friends, to forſake our owne wils, our owne lands and goods at Gods calling, and dwell in a ſtrange country, to doe Gods pleaſure, as *Abraham* did: they ſee that wee chuſe not rather to ſuffer adverſitie with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon: They ſee us not eſteeme

Heb. 11. 4, 5.

the rebuke of Christ, or trouble for his sake, to be greater riches than all the treasures of this world, as *Moses* did: To be short, they see not in our garden those sweet flowers and fruits of Gods holy Spirit, which were in them that had the old faith.

Ashamed may wee be therefore, as many of us as either write, teach, preach, speake or talke of the old faith, if wee endevour not our selves to have those old heavenly vertues that were ever plentifull in all Gods true servants, in every one (I meane) according to his calling. Not that it is evill, to teach or talke of the true old faith, but this I say, because that (according to the doctrine of *S. Iames*) they are but deceivers of themselves, that are not doers of Gods word, as well as hearers thereof. And through such slender receiving of Christs holy Gospell, it is now come to passe, that like as we haue need of such an Apostle as was holy *S. Paul*, to rebuke this vaine confidence that men put in their workes, and to tell us that no worke of our doing (but faith of Gods working, doth justifie us in his sight. Even so have wee no lesse need of such another Apostle (as was holy *S. Iames*) to rebuke this horrible unthankfulnesse of men, that professing themselves to bee Christians, and to hold of Christs old faith, are yet dead unto all good workes, receive not the word of God in meekenesse, cast not away all uncleannesse and malitiousnesse, are swift to speake, to talke, to jangle, and to take displeasure; are forgetfull hearers of the Word, and not livers thereafter, boasting themselves to be of Gods pure and undefiled Religion, and yet refraine not their tongues from evill, visit not the poore, the friendlesse, and the desolate in their trouble, neither keepe themselves undefiled from this world. Reade the first chapter of his Epistle.

Iames 1. 22.

Would to God we had many such as Iames *the Apostle was.*

Iames 1.

What an occasion might such an Apostle (as holy *Iames* was) have, to write another, yea a sharper Epistle, seeing so many pretending to be of Iesus Christs old faith, are yet so partiall, have such a carnall respect of persons, are not rich in faith, despise the poore, practise not the law of godly love, talke and jangle of faith, not having the workes thereof, clothe not the naked, helpe not the poore to their living, regard not their necessitie, have but a dead faith, declare not by good and godly workes, the true and old faith of Christ, are but vaine beleevers, have not the effectuous, the working and living faith, that *Abraham* and *Rahab* had. Reade the second chapter of his Epistle.

O unthankefull world.

Iames 2. 25.

How would holy *Iames* reprove these bringers up of strange doctrines, blasphemers, backbiters, beliers of good men, false teachers against Gods truth, dissemblers with the same, cary fire (as they say) with the one hand, and water in the other: pretend to be learned, and yet bring not forth the workes of good conversation in meekenesse out of Gods wisdome, but in frowardnesse, and out of carnall

Sure Iames *would not spare to rebuke such.*

doctrine.

doctrine. How would he take up these, that delight in malice and strife, belie Gods truth, are given to earthly, fleshly, and devillish wisdome, are unstable, full of all evill workes, are not in the schoole of Gods wisdome and learning, are not given to unfainednesse of heart, are not peaceable, are churlish, uneasie to be intreated, &c. Reade the third chapter of his Epistle. Iames 3. 17.

What would such an holy Apostle say to this wicked world, wherein a great number (pretending to be Christian men) are given so to quarelling and fighting, to voluptuousnesse and inordinate lusts, to envie and indignation, to unlawfull spending and consuming of that they may get, to advoutrie, to the despising of holy wedlocke, to shamefull uncleanesse, either not willing to marry, or else putting away their wives for light occasions, and for satisfying of their owne trifling lusts, falling in love with the vaine friendship of this world, taking part against God: yea whereas by their profession, oath, and allegiance (which they owe to their most high Soveraigne the King of heaven) they should in a vertuous conversation maintaine all godlinesse, are become even enemies, suppressours and overthrowers thereof, as well through their obstinate and cruell resisting of Gods word, as by other wicked examples of their vicious and filthy living? What would holy *S. Iames* say to such unthankfull bellies, that knowing the truth, live after such a sort? Would he spare them though they were never so rich and wealthie? Reade the fourth chapter of his Epistle, and the first part of his fifth chapter, and yee will judge the contrarie. Iames 4. Iames 4. 1. *Against such grosse vices would not Saint Iames spare to speake.*

Wherefore, most deare Readers, whosoever of you hath beene slacke to follow the good life and godly conversation that *S. Iames*, and all the other Scripture beside requireth to be in them, which professe the old faith, let them take better hold, turne againe to the truth, and follow that loving exhortation, which holy *S. Iames* maketh in the latter end of his Epistle. And if he hath at the first not enclined to Gods word, nor received it unfainedly in meekenesse, nor submitted himselfe to be ordered thereby, and to cast away all uncleanesse, &c. But hath haply suffered it, promoted it, set it forth, or taken a pretence of favour and love to it, for some other purpose to obtaine any carnall profit, gaines or libertie by it; let him not put holy *S. Iames*, or any other true messenger of God, to the paines of rebuking him for so doing: let him rather enter into himselfe, reprove his owne fault and abuse in that behalfe, abhorre it in any wise, be angry, displeased and discontent with himselfe, sorie and repentant for it, shame not to aske God mercie, and by good workes from hence forward to labour, that the glory of God, and worship of his truth, may be preferred and set up, which he by such his unchristian living, hath in times past caused to be hindred. Iames 5. 19. *Let every man take the paines to rebuke his owne fault.*

In conclusion: Though there be never so many that recant and deny

deny Gods holy word, either in their living and conversation, or in their words, writing or preaching, yet as many of us as are entered into the schoole of that wisdome which is from aboue, let us be true scholers of the same, and practise it both in our thought, word and deed: let us even enter into the nature and kinde thereof: which (as *S. Iames* saith, *Iam.* 3.) is pure, peaceable, gentle, and easie to be intreated, full of mercie and good fruits, without judging and dissimulation. Which thing if we doe, then shall we follow no filthy doctrine nor counterfeited wisdome, then shall we be no breakers of peace, then shall we be as glad to forgive, as we would be forgiven, glad to be reformed, rich and plentifull in the workes of mercie and good fruits of the old faith: then shall we be no quarrell-pickers or dissemblers with any man: Then shall wee not only be found the maintainers of peace and all good order, but peaceably also, and in all gentle manner shall we (both in word and deed) sow, spread abroad, and shew the fruit of that righteousnesse, which commeth only of God through Iesus Christ.

Iames 3. 17. *We must put on the nature of Gods doctrine.*

If any of them that are gone (of high or low estate, pretending to be maintainers, favourers, setters forth, or scholers of Christs doctrine) hath in any condition dissembled therewith, fallen from God, misbehaved himselfe in the affaires of his Prince, misgoverned his houshold, maintained riot, vice and sinne, or brought the good word of God into any evill report by his ungodly conversation (as I feare me, it be too true) let us beware by such mens fall. Let us not receive the grace of God in vaine. For like as they that harden their hearts at Gods word, and spurne wilfully against it, are sure of their damnation, except they repent; Even so they that dissemble withall, shall finde their judgement. Wherefore let us that have received the old true faith of Christ, not only be content to abide any storme or trouble for it (yea to be mocked, scorned, persecuted, and put to death therefore, if it so please God) but also unfainedly every man to his power, in his heart by fervent prayer, in his mouth by good words, and in all his bodie by vertuous conversation and good Christian workes, helpe and labour, that the blessed word of God may have the due honour belonging thereunto, and that the same which it hath lost through ungodly behaviour of some, may through the grace and goodnesse of God bee wonne againe in our good living: That God may have of us better servants, our Prince truer subjects, and our neighbours more unfained lovers, than many have been before us. *Amen.*

Let the workes of God, which are past, be a warning to us.

AN EVIDENT DECLARATION OVT of the Holy Scriptures, that the Christian faith hath endured since the *beginning of the world, and that through it only all vertuous men pleased God and were saved.*

Chap. I.

I Suppose plainly that many simple Christian men will not a little wonder at this mine enterprise, they are so perswaded, and thinke, the Christian faith did first beginne under *Tiberius* the Emperour: for as much as out of the Gospell of *Luke* it is certaine, that in the fifteenth yeere of *Tiberius*, *Iohn Baptist* beganne to preach the Gospell, and

The Christian faith is elder than 1600. yeeres.

all hiſtories ſay with one accord, that in the xviij. yeare of *Tiberius* Ieſus Chriſt did ſuffer.

Now it is true that all the Prophecies were then firſt fulfilled, and the true ſalvation performed; yea from that time forth were all the glorious treaſures of Chriſt ſo richly declared and powred out among all people, as they never were afore. Notwithſtanding the ſame ſalvation in Chriſt Ieſus was promiſed long afore, and ſo opened to the holy old Fathers, that they have no leſſe ſight of Chriſt Ieſus in the ſpirit than we, and put their truſt in him as well as we: though among us it be cleere and open, or performed and fulfilled, that among them was ſomewhat darker, and therefore looked for with hearts deſire, as a thing for to come. Moreover it is not I that firſt bring forth this meaning concerning the antiquitie or oldneſſe of our Chriſtian faith: for the holy Biſhop *Euſebius Ceſarienſ.* which lived above eleven hundred yeeres agoe, (and likewiſe many other Chriſtian Doctors) hath alſo taught and written the ſame more cleerely before me. For *Euſebius* in the firſt booke *De Eccleſiaſtica hiſtoria*, ſaith plainly: All they that in their eſtate are noted according to their generations, to reckon backward from *Abraham* unto the firſt man, though they had not the name of Chriſtian men, (for at *Antioch* certaine yeeres after the aſcenſion of Chriſt, was that name given to the faithfull, *Acts* 11.) yet as pertaining to the religion and ſubſtance, they were all Chriſtians.

Euſebius.

Acts 11.26.

For if this word *Chriſtian*, be as much to ſay, as one that putteth his truſt in Chriſt, and through his doctrine

doctrine faſtned unto faith, unto the grace and righteouſneſſe of God, doth cleave with all diligence to Gods doctrine, and exerciſeth himſelfe in every thing that is vertuous; then verily thoſe holy men whom we ſpake of firſt, were even the ſame that Chriſtian men boaſt themſelves now to be. All theſe are the words of the foreſaid old Chriſtian Doctors. But to the intent that no man ſhall thinke that we build upon men, and upon a ſtrange foundation, therefore wee will firſt declare our minds out of the Scriptures, and alleage ſomewhat more for the better underſtanding of the matter.

Chap. II.

Of the goodneſſe of God, and wickedneſſe of man.

GOd which hath ever beene ſufficient to all perfection, and needeth nothing of the creatures to his perfectneſſe, onely of his owne kinde and nature, which is good, (that is to ſay, of his owne grace and mercy, yea even becauſe he would doe good) created man for himſelfe: But before he created him, he provided firſt for him wonderfully, and furniſhed him with unſpeakable riches of his goodneſſe. For when he deviſed the creation of man, and the time was now come, which his godly wiſdome and providence had ordained, he firſt of all appointed a wonderfull lodging for man, and garniſhed the ſame yet much more wonderfully. At the beginning (when the goodly and cleere light was made) the Lord

The firſt creation of heaven and earth.

prepared the inſtruments, which he afterward ſundred one from another, and ordained every one to ſome purpoſe. Over the deepe, that is, over the water and earth (which yet was in the water) made he a firmament, and ſpread out the heaven above as a pavilion. Afterward out of the water he called and brought forth the earth, (as much as ſerved for the habitation of men) and appointed the water his bounds and markes, which it may not overpaſſe. And theſe three things, the water, the earth, and the firmament, (that is to ſay, the aire and cleareneſſe above us unto the height of heaven) are the eſſentiall and ſubſtantiall parcels of the world, and ſerve as an houſe for the habitation of men: Nevertheleſſe as yet all this was but rough and unfiniſhed, and nothing garniſhed at all: Therefore did the wiſe and faithfull maſter put forth his hand wider, to performe and pleaſantly to garniſh that wonderfull worke; yea not onely to garniſh it, but alſo to make it fruitfull and profitable for man, which was the gueſt and inhabiter for to come.

The garniſhing of heaven and earth.

And firſt, in as much as man ſhould inhabit the earth, he garniſhed it aforehand, and cloathed it with a goodly greene garment, that is, with a ſubſtance, which hee deckt firſt with flowers and all manner of herbes, which not onely are pleaſant to looke upon, and wonderfully beautified, of a pleaſant taſte and goodly colour, but alſo profitable for food and all manner of medicine. To the ſame alſo did he firſt adde ſundry trees and plants. Then watered hee the earth with faire ſprings, rivers

vers and running waters. And the ground made he not like on every ſide, but in many places ſet it up pleaſantly: And hereof have wee the vallies, plaines, mountains and hills: which things all have their due operation, fruit, and pleaſantneſſe.

After this alſo began he to garniſh the heaven and firmament, and ſet therein the Sunne and the Moone, the Planets and Starres: which things all are goodlier and more wonderfull than mans tongue can expreſſe. As for their office, and the cauſe why they are ſet in the heaven, it is to give us light, and (with their up and downe going, or motion) to declare the times, yeares, moneths, and daies, dividing the daies and nights aſunder. *The office of the creatures in the firmament.*

Thirdly, he laid his hand likewiſe in the water, in the which hee had wrought no leſſe wonders, than in heaven and upon earth. For in the water (and eſpecially in the ſea) doe the wonderfull workes of God appeare in the fiſhes and marvels of the ſea, if a man conſider the nature and diſpoſition of them. *Fiſhes.* And in the aire alſo hath hee created and ordained great tokens of his goodneſſe, power, and wiſdome, even the fowles that pleaſantly (according to divers commodities) doe ſing unto man, and refreſh him. *Fowles.*

At the laſt endued he the earth yet more richly, and filled it with all kinde of profitable and goodly beaſts, and ſundred one from another pleaſantly. *Beaſts.*

When the Lord now had prepared this goodly and rich pleaſure, then firſt after theſe hee made man, that he might bee Lord of all theſe things.

The creation of man.

Him alſo endued he above all other creatures, and created him after his owne image. He made him of body and ſoule, which ſhould have endured for ever, if he had not fallen into ſinne. Now hath he a fraile bodie, and an immortall everlaſting ſoule. But the firſt man made he altogether perfect and without blemiſh, ſo that verily he was called the image of God not without cauſe. The Lord alſo was not ſufficed in garniſhing the earth goodly, but firſt alſo builded upon the earth a ſpeciall garden of pleaſure, even a Paradiſe: and therein ſet he man his deare beloved creature. *And for as much as he being ſolitary and alone, could not conveniently dwell without a mate, he appointed him firſt to plant and keepe the Garden of pleaſure, and provided for him a wife, even out of the bones of his owne body, that ſhe might bee the mans helpe. Thus would the goodneſſe of God finiſh and make man perfect, to the intent that he ſhould lacke nothing which ſerved to a right, wholeſome, and perfect life.

The creation of the woman.

Therefore was it equall, that man, which was endued with reaſon and high underſtanding, ſhould ſhew thankfulneſſe and obedience unto God, for ſuch high gifts. Yea, God himſelfe (which is not onely good, but alſo righteous) requireth the ſame of him, and that by the meanes of the commandement, That he might eat of all the trees of the Garden of pleaſure: Only he ſhould eſchew the fruit of knowing good and evill. And this commandement was not grievous nor unreaſonable: Onely it required obedience and love of God the maker

The requeſt of the commaundement.

maker, unto whom only the creature (even man) should have respect, and looke for all good at his hand, and not to take the forme of good and evill out of himselfe, but onely to hold that for evill and forbidden, which God inhibiteth as evill; and to account that as good and righteous, which God alloweth or forbiddeth not. For a representation, visible token, and sacrament, God shewed him a right visible and fruitfull tree in the Garden of pleasure, and forbade him with earnest threatning, that in what houre soever he did eat of the same tree, he should die an everlasting death. But untruly dealt man with his faithfull God, transgressed his commandement, and gave more credit to the perswasion of the woman and of the serpent, than to the true word of God: which was nothing else, but even as much as to take the forme of good and evill out of themselves, or elsewhere, rather than of God, and not to cleave and be obedient onely unto him, as to such an one as wisheth good unto every man. For man being deceived through the woman and the Serpent, did beleeve that God was not indifferent, and that hee had withdrawne from him some of his godly wisdome. And for as much as the minde now was departed from God through infidelity, and looked not for all good at his hand, therefore tooke the hand the noisome apple, and the mouth did eat the forbidden meat. And thus thought hee to helpe himselfe to Gods Majesty, by another meanes, rather than by God, and so to repaire his necessitie which he thought hee had. And so with infidelity,

The unthankefulnesse and wickednesse of man.

lity, unfaithfulnesse, disobedience and unthankfulnesse, he wrought life, and died the death; that is, he offended against God, and fell into the punishment of everlasting damnation: Yea he made himselfe bound unto the devill, whom he was so diligent to beleeve, to follow, and to serve: Contrariwise he forsooke God, and so came he utterly into the bondage of the devill and darknesse. And thus have we now the goodnesse and faithfulnesse of God. Againe, the wickednesse and great unfaithfulnesse of man.

Chap. III.

The first and right foundation of our holy Christian faith.

The righteousnesse and mercy of God.

HEre now had the just God occasion and right to expell man, to destroy him, to damne him, and to leave him utterly to the devill: And the same also did his righteousnesse and truth require. For he had said, *In what day soever thou eatest of the fruit, thou shalt die the death.* Contrariwise, the goodnesse and mercy of God required, not utterly to suppresse man a poore and naked creature. In the meane season was there found a way, whereby the righteousnesse and truth of God should be satisfied, and in the which the mercy of God should specially be exercised and declare it selfe: that is to say, Christ Iesus, which is given us by the manifest grace of God, was offered for our sinnes, satisfied and recompenced

Gen. 2. 17.

The way of satisfaction before God is Christ.

compenced the righteousnesse of God, and so delivered us out of the bonds of the Devill. For hee died for us all, in as much as God said: *In what day soever thou eatest thereof, thou shalt die the death.* Therefore died Christ for us all, that through his death we might live, and be taken out of the kingdome of darknesse, and be set in the kingdome of the deare beloved Sonne of God.

This device of Gods wisdome (which no doubt was determinate from everlasting) was also directly opened unto *Adam*, after the fall, in manner following: When man had eaten of the fruit of the forbidden tree, immediatly his eyes were opened; in so much that he was ashamed, when he saw that he was naked. Hitherto had hee lived in innocencie, therefore began he now to cover himselfe, but with simple clothing, which they trusted not much to (like as it is all unprofitable, that man of himselfe will cover his sinne withall) saving that they fled from the Lord, and hid themselves from him. But the Lord followed upon the fugitive, put him in minde of his decay, miserie, and the life that hee was fallen from, and said; *Adam, where art thou?* Or knowest thou what miserie thou art fallen into from great felicitie? Now should man have acknowledged his fault, but hee shewed himselfe stiffe-necked. And the Lord moveth him still, to see if he will acknowledge his sinne, and said: *Who told thee that thou art naked?* Yea, to helpe him in the matter, and to make him confesse his sinne, hee saith moreover; *Hast thou not eaten of the tree of the which I forbad thee that thou shouldest not eat?*

Sinne.

The frowardnesse of man.

Why God gave the woman unto man.

Grace.

We all are loth to knowledge our selves guiltie.

But man was loth to knowledge his sinne, and laid it first upon the woman his companion; and the same did he with so froward and unadvised words, that a man may easily see, that secretly in his heart, he wickedly and unreasonably laid the fault upon God. For hee said not onely, The woman gave me of the tree to eat; but added proudly thereto, *The woman which thou gavest me*, &c. As though he should say; Thou thy selfe art in the fault; if thou haddest not given mee the woman, I had not beene deceived. And yet the righteous God gave him not the woman to deceive him, but to bee an helpe to him. Therefore appeareth it here againe, that the sinne of man was the more wilfull & grievous. Yet for all this did the gracious God proceed further, and would prove whether hee might finde any knowledge of the sinne with the woman, the beginning and occasion of the sinne. But nothing at all could he finde. The one person was as the other, and they both had no power. Therefore like as *Adam* put all the fault to the woman, even so laid the woman all the fault upon the Serpent, that is, upon the Devill. Which nature doth yet, to this day, cleave in man. But what man (which hath well considered this foresaid matter by himselfe) would now say, or durst thinke, that any part of the promise of righteousnesse and salvation of man were to bee ascribed to his owne power and deserving? For as much as it is so manifest, how unable and lost a creature man is of himselfe, which doth nothing but heape sinne upon sinne, and disobedience upon disobedience.

Againe,

Againe, who is so blinde, but he seeth, that all salvation is to be ascribed to the onely meere grace and mercie of God? For now followeth it first how God handled this matter.

Now when all the complaint was made upon the Serpent, the Lord asketh and examineth the Serpent nothing at all, for the deed was open, neither was the Serpent created of God to speake, and with the Devill was there no truth. Therefore doth the Lord righteously curse the Serpent the Devill. Unto the bodily serpent also (whom the Devill used as an instrument) he giveth a sore curse, and saith; *Upon thy belly shalt thou goe, and earth shalt thou eat all the dayes of thy life:* When this was done, it was ordained now first for man, that (according to the righteousnesse and truth of God) he should bee punished also with the curse and with eternall death: but for the causes expressed in the beginning of this chapter, the curse was directed unto Christ, who also with cleare words was promised, and so was life in him promised likewise.

Punishment.

Genes. 3. 14.

Therefore saith not the Lord now; And cursed bee thou man, because thou hast done against my Commandement; but, *And I will put enmitie betweene thee and the woman, betweene thy seed and her seed: the same shall tread thee on the head, and thou shalt tread him on the heele.* Which is thus much to say; Thou hast used the woman to the destruction of men, so that from henceforth they bring death, and by kinde and nature are damned when they are borne. Therefore will I also use the woman, but to salvation: for of the woman shall a seed or

The promise.

Genes. 3. 15.

The Serpents head.

childe bee borne, which shall breake thy head, power and kingdome, sinne, damnation and death: howbeit in his manhood he shall be trodden down and bitten. That is, Man with his transgression hath deserved eternall death, so that (after the rigour of my justice) hee should perish and belong to the Devill for ever: nevertheless I will have mercie upon him, and receive him to grace againe. But to the intent that my truth and righteousnesse may be satisfied, I will cause my Sonne to take the verie nature of man upon him. Then will I, that hee take upon himselfe the curse and damnation, and die, and with his innocent death to take away that noisome death and curse, and so to set the generation of man out of death into life, out of the dominion of the Devill into his owne kingdome, out of darknesse into light. Thus the right foundation or ground of our holy faith continueth fast and unmoved: in so much as all the generation of man is whole and cleansed from sinne, and delivered from the curse, from the Devill and everlasting damnation, onely through the mercie and meere grace of God by Iesus Christ.

The sure foundation of our faith.

Rom. 8. 3.

As touching this, *Paul* said when hee wrote to the Romans in the 8. Chapter; *God sent his Sonne in the similitude of sinfull flesh, and through sinne*, (that is to say, through the sinne-offering and willing death of Christ) *he condemned sin in the flesh.* And in the first Epistle to the Corinthians, the first Chapter, the same *Paul* saith, *Christ Iesus is appointed of God to be our wisdome, and righteousnesse, and sanctification, and redemption: that as it is written,*

1 Cor. 1. 30.

who so glorieth and rejoyceth, let him glorie and rejoyce in the Lord.

But for as much as this is the first promise, and the first sure Evangelion, I will now speake of everie word in especiall. First, God calleth his Sonne our Lord Iesus, the seed of the woman. A seed, because of the verie nature of man, and because that our Lord should not take upon him a fantasticall, but a verie true bodie.

The Gospell of Iesus. Genes. 3. 15.

But to these words there is added, *Of the woman.* For our Lord was not conceived and borne of mans seed, but of the Holy Ghost out of the Virgine *Marie.* Therefore cannot this sentence be understood of *Eve*, but of the Virgine *Marie.* Now whereas she is called a woman, it is done because of the kinred: For even the daughters also and maidens are reckoned in the womens kinred, and yet continue undefiled virgins. God also hath spoken here distinctly, and said not; I will put enmitie betweene thee and this woman, but betweene thee and *(haischah)* the woman, understanding some speciall woman, no doubt even such an one as he afterward set forth cleerely by *Esay*, saying; *Behold, a virgin shall conceive and beare a sonne*, &c. Esay 7. 14. And this word *(seed)* was alway afterward in everie renewing of this promise concerning Christ Iesu among all the Patriarks and Prophets, rehearsed, used, and expressed, untill the time of *David.* Of whom the Lord afterward was called a flower, the root, sprowting, or blossome of *David.* The holy Apostle *Paul* expounderh this word *(seed)* clearely and plainly, and saith it is Christ, *Gal.* 3. Gal. 3. 16.

A praise of the virgin Marie.

Moreover, it serveth to the praise of the Lords mother, that God saith, *I will put enmitie betweene the woman and thee:* for he meaneth the difference of both their natures. The Devill is proud, subtill, wicked, false, and untrue: but the mother of Christ is lowly, simple, vertuous, faithfull and upright, chaste and cleane. And the same pure virgin and gracious mother hath borne unto us him that trod downe the Serpents head. The head of the Serpent is the power and kingdome of the Devill, even sinne, the curse and damnation. All this hath that blessed seed broken for his faithfull. All which things the holy Apostle *Paul* also hath taught with these words: *The Lord is become partaker of our flesh and bloud, that he through death might take away the power from him, which had the Lordship over death, that is to say, the Devill; and to deliver them which through feare of death, were all their life time in bondage. For hee tooke not upon him the Angels, but the seed of Abraham tooke hee upon him,* &c. And to the same meaning doth this also serve that followeth; *And thou shalt tread him on the heele.* The heele is the lowest part in man, and here it signifieth the most inferiour thing in Christ, even his flesh. This hath the old Serpent the Devill persecuted and trodden downe by his members *Caiphas, Annas, Herod,* and *Pontius Pilate.* For *Peter* saith, *Christ hath suffered for us in the flesh:* The Godhead is impassible, and the soule immortall. But by this treading downe of the Lord, hath God trodden downe the kingdome of the Devill, that is to say, by his death hath he destroyed death, and brought

Heb. 2. 14.

Genes. 3. 15. *Christs heele.*

1 Pet. 4. 1.

brought life againe to all them that beleeve. Hereof commeth it that Christ saith himselfe, Ioh. 12. *Now is the judgement of the world, now shall the Prince of this world be thrust out. And I when I am lift up* (that is to say, crucified) *from the earth, will draw all things to me.* Ioh. 12. 31, 32.

At the last saith the Lord, that he will put enmitie betweene the Serpent and the womans seed. This may wee see in the Devill, and his members and acts, how they are contrarie to Christ and his members and deeds. But how strong soever the Serpent is, yet shall he be trodden downe through Christ and his faithfull. Hereof commeth it, that *Paul* spake so comfortably to the Romans, Rom. 16. *The God of peace shall shortly tread downe the Devill under your feet.* And herewithall is the dutie also of the faithfull in Christ shortly comprehended. Rom. 16. 20.

For as touching them that say, Is it enough then, and is all well, when I knowledge that I am a sinner, and saved through the blessed seed only? To them it is here answered and cleerly given to understand, that all they which put their trust in the blessed seed, take upon them the kinde of the seed, and hate the kinde of the Serpent, that is to say, sinne and blasphemie, and fight alway more and more against the world and the Devill as long as they live, yea and occupie themselves most faithfully about that which is Gods will. And hereto now serveth it that followeth after. For when the Lord had taken away the everlasting death, he laid upon man a temporall punishment, correction and discipline, in the which hee should be

Object.

Answ.

be exercised as long as hee lived upon earth. And upon the woman he laid trouble, sorrow, and paine, when she should beare and bring forth children: Subjection also and service with feare and obedience, which she oweth to the man. To man, hee enjoyneth labour, for the Lord cursed the earth,

Gen. 3. 17. and said; *With sorrow shalt thou get thy living all the dayes of thy life. Yea, in the sweat of thy face shalt thou eat thy bread.* Moreover, he layeth temporall

Gen. 3. 19. death upon them both, and saith; *Earth thou art, and to earth shalt thou returne.* Of the first doth *Paul*

1 Tim. 2. 15. speake also, 1 Tim. 2. *The woman shall be saved by bearing of children, if she continue in faith, and in love, and in holinesse, or cleannesse, and nurture.* Of the second speaketh the same *Paul* likewise to the

1 Thessal. 4. 6. Ephes. 4. 25. Ephesians and Thessalonians; *Let no man undermine or deceive his brother in occupying: and who so hath used falshood and deceit, let him doe it no more, but let him rather labour with his hands some honest thing, that he may have to distribute unto such as have*

Heb. 9. 27. *need.* And as touching death, *Paul* also saith to the Hebrewes in the ninth Chapter, *How that it is appointed unto men, once to die, and that even so Christ Iesus was offered up and died once for all.*

CHAP.

Chap. IIII.

Of the first faithfull Christians, Adam *and* Eve.

And hitherto I trust we have had in the first promise of God the foundation, and the whole summe of our holy Christian faith; namely, that the whole generation of man was but lost through his owne fault and wickednesse, and fallen into death and damnation, so that there remaineth nothing in man but it is displeasant to God: Hereof commeth it that there is nothing to be ascribed unto the power and deserving of man, save sinne and malediction. But God of his abundant mercy had compassion on us, and of very grace promised he life unto us againe in his Sonne our Lord Iesus, whom he would to become man, and to suffer death in his flesh, that thereby hee might tread downe the devill, death, sinne and hell. Item, he would put enmitie betweene the womans seed and the serpent, that is, he would endue us (which are the seed, that is to say, the children of *Adam*, if wee beleeve) with another heart and power, that we might become enemies unto the devils workes, resist his suggestion, and hold our selves fast by the blessed seed, labouring and suffering whatsoever God enjoyneth us to worke and suffer. Who is it now, which seeth not herein, all that is written in the whole Scripture, of beleefe, of love and innocencie, that is to say, of a Christian life and faith? Who so is disposed, let him looke

upon the 2. 3. and 4. chapters of *Paul* to the Romanes, the first and second to the Ephesians: let him compare those chapters toward this summe, and he shall finde it none otherwise.

For as much then as *Adam* and *Eve* had faith in God, and stood so toward God, that they knowledged themselves to be sinners, and trusted to be saved only through the blessed seed, giving themselves over willingly into the discipline and nurture, travell and trouble of this time. No man can say contrary, but it followeth, that our first elders were Christians. Nevertheless we will declare the same yet more clearely, by *Moyses* words following: *And Adam called his wife Heva, because shee should be the mother of all living.* For as soone as he was now strengthned through the promise of God, and beleeved that hee and his posteritie (which else were children of wrath, of the devill, and of death) should live through the blessed seed, he turned his wives name, and called her *Heva*, for the remembrance of the matter, and practising of his faith: for he beleeved, that shee now living in the power of the blessed seed, should bring forth, not only quicke men temporally as pertaining to this naturall life; (like as we call other creatures living) but living, that is to say, children of salvation. For *Adam* had lost eternall life from himselfe, and from us his posteritie: but the same is given unto us againe through Iesus Christ our Lord. *Adam* for as much as he beleeved, changed his wives name, like as we finde that for great weighty causes the names of certaine places, cities and men

Gen. 3. 20. *Adams faith.*

were

were changed: Thus was *Iacob* called *Iſrael*; *Simon*, *Peter*; *Luthz*, *Bethel*. *Eve* had now a name of life, for *Haiah* in Hebrew is as much to ſay, as Life. Afore was ſhee called *Iſcha*, that is to ſay, Woman, becauſe ſhee was taken from out of the man, which in the Hebrew is called *Iſch*, Gen. 2. And thus it is manifeſt, what faith *Adam* had, whereby we may well ſuppoſe, that *Eve* had none other faith. Gen. 2. 23.

Comfort, helpe and loving kindneſſe in the mids of correction.

But God uſed his mercy and loving kindneſſe yet furthermore, even in the mids of all correction: for when he would now expell man out of paradiſe into miſerie, he doth unto him in every condition, even as a faithfull father, which for ſome miſdeed putteth his ſonne away from him, notwithſtanding leaveth him not utterly comfortleſſe, but provideth him a garment, and comforteth him with friendly words, and then firſt ſendeth him away from him. Even thus doth God the father of heaven alſo. For firſt he cloatheth *Adam* and *Eve* againſt the froſt and tempeſt of weather, in as much as (by the meanes of ſinne) the weather, the earth, the aire, and all creatures, were no more ſo ſubject, tame and obedient unto man, as they were afore the fall. Therefore even now at this preſent time whatſoever inconvenience and harme is in the good creatures of God, it commeth by the meanes of our ſinnes. Afterward doth the Lord comfort the miſerable wretched man with very loving words after this manner: *Behold, Adam is become like one of us*: or, *Lee, Adam ſhall be as one of us, and it ſhall happen unto him, as to* Gen. 3. 22.

one of us, and he shall know good and evill. This doth God speake which is one in substance, and three in persons: he propheſieth here unto *Adam*, that he shall know or have experience of good and evill, that is to say, that upon earth he must feele prosperitie and adversitie, miserie and trouble, sowre and sweet, and must suffer necessitie, paine and affliction. Yet in all this must he be constant and patient, forasmuch as nothing shall happen unto him, save even the same that shall happen to one of them. And he meaneth the Sonne our Lord Iesus Christ the second person in the holy Trinitie. With this his passion, and through the same doth he comfort *Adam*. As though he would say: let the paine, sorrow and trouble which thou must suffer upon earth, not vex thee, and consider that one of us also shall take upon him the kinde and nature of man, and that the serpent (as it is said afore) shall tread him on the heele, that is to say, he shall die, he shall be oppreſt and have much affliction and trouble all the daies of his life. In the same meaning also did the holy Apostle *Peter* say: *Christ suffered for our sakes, and gave us an example, that we should follow him, and goe in his footsteps.*

Comfort and patience in Christ.

1 Pet. 2. 21.

Adams faith.

Out of all this is it easie to understand, what faith and knowledge *Adam* had of our Lord Christ: namely, that he knew in him very Godhead and manhood, and that he saw in faith his Passion and Crosse a farre off. Moreover, that the passion of Christ once done for all, breaketh the kingdome of the devill, and bringeth life againe to such as faithfully

faithfully beleeve. Secondly, that it is to our living, an example, at the which wee ought to learne patience in adversitie, and daily to die from all evill. And hereto now serve all doctrines of patience, of bearing the crosse, of despising the world, and mortifying or putting off the old *Adam*, which thing is contained and with many and goodly words handled thorowout the Prophets and Apostles. As for *Adam* and *Eve*, they lacked none of these things, though they had not the matter in writing. For God spake it all to them himselfe, and wrote it in their hearts. Moreover, our first Elders had no Church, rites, nor ceremonies, save only the bodily offering, a representation of the sacrificing of Christ, and exercises or tokens of thankfulnesse. For how should *Cain* and *Abel* else have knowne any thing of sacrifice, if they had not received the same at the custome of their father? who with his wife *Eva* the mother of us all, was saved by none other worke or merit of man, but only through and in the blessed seed our Lord Iesus Christ.

Chap. V.

That the holy Patriarks also were Christians, and saved by Christ.

SUch faith in Christ Iesus as we now have spoken of, did the holy father *Adam* (no doubt) teach his children: that they also might plant in their children the promise of God, his mercy

and device concerning the Messias or Saviour, that was for to come. And truly *Abel* had such a notable faith in God, that the holy Apostle *Paul* wrote of him after this manner: *Through faith did Abel offer a greater sacrifice than did Cain, and thereby obtained he witnesse that he was righteous. For God bare record to his gifts.* In as much then as it cannot be denied, but that all they which are just and righteous, be made righteous through the blessed seed. And *Abel* was justified. It followeth that he was made righteous through faith in Iesus Christ. In that he did sacrifice, it is a token and fruit of a heart that was thankfull, and feared God. It was no such enterprise, that he would clense and make himselfe acceptable unto God through that outward sacrifice. For certaine it is, that no outward oblation purifieth man within: But the grace of God granted unto us through Jesus Christ, purifieth us aright. And the outward sacrifices of the old fathers, beside that they were tokens of thankfulnesse, praise, and magnifying of God, (as it is said afore) were figures of the only perpetuall sacrifice of our Saviour Christ. And in this behalfe they were even as much as sacraments of things to come. Thus also, and in like understanding have our first fathers done sacrifice, as hereafter it shall follow more largely.

Heb. 11. 4.

Outward sacrifice was a token of thankfulnesse.

Now like as in *Abel* there is set forth unto us an example of Gods seed, and of a regenerate true faithfull Christian man. So is *Cain* a seed of the Serpent, a childe of the Devill, which despised the inspiration of God, and harkened to the deceitfull

Cain the father of wickednesse.

Serpent.

Serpent. And in these two brethren wee may see what God meaned, when he said: *I will put enmitie betweene the seed of the woman and thy seed.* As though he would say: There shall be two manner of people, the one shall cleave unto Christ, the blessed seed, the other shall cleave unto the Devill. And these two generations shall in no wise agree, but be at variance in faith and religion. I will endue my seed, that they shall cleave only unto me, feare me, honour and worship mee, seeke all salvation in me through the blessed seed, live vertuously, honestly, and soberly. Then shall the Serpent tempt their seed with hypocrisie, not to love me nor serve mee aright, not to hold of mee as they should, not to trust in me, but to love the world, and to follow the lusts and temptations thereof: All this finde wee here in these two brethren, in whom beginneth the first difference of true and false beleevers. For *Abel* was simple, godly, and of a constant faith in God. And in as much as he tooke God for his refuge, he brought him gifts of his best substance, no doubt because he had first given over his soule and all his power unto God, at whom alone hee sought all good without any hypocrisie. He was also innocent, vertuous and friendly, and followed not his owne tentations. And for this faiths sake did his sacrifice please God: but *Cains* pleased him not, for his heart was not right with God: he was a dissembler, greedie and vnfaithfull person, which set his heart and minde upon earthly things, alway despising Gods word, and following his owne tentation. Which thing was evident in this, that he having

The first division in religion, when it began.

ving no cause (only of a wilfull heart, and through the temptation of the serpent) murthered his owne brother: Whereby hee hath obtained to be the Arch-father of all murtherers, which persecute and murther the seed of God (that is to say, the true beleevers) only for their faiths sake. Thus became *Abel* the first martyr and instrument of God and of Christ in the holy Church. For these two brethren have set forth before us, the whole battell and strife, which the world, the citie of the devill, the children and citizens of the cursed citie (wherein the Serpent is head and master, and hath the dominion) shall make against the citie and citizens in whom Christ is the head, unto the end of the world. The freemen of the citie of God and of Christ, doe cleave only unto God, serve him with all their heart, build only upon Christ. The citizens of the Serpent despise God, and yet they boast of God, to whom also they offer and doe service, but not as they ought to doe. Now when they perceive that their faith is not right, and that their hypocrisie is espied and misliked, then fall they to murthering, to the which God is an enemie, and forbiddeth it with his word. For *Cain* also exhorted hee from his purpose, and said, Thou needest not to arme thee because of thy brother, for thou hast none occasion to be angrie with him. For if thou doest right, thou shalt finde it, and have joy thereof: but if thou dost not right, then is thy misfortune, sinne and trespasse open, and thou shalt shame and destroy thy selfe. Thy brother goeth on without fault, he shall doe thee no hurt nor harme: he shall also not

Abel *the first Martyr.*

The world the citie of the Devill.

The difference of true and false faith.

not be Lord over thee, nor minish thy right: Yea he shall have respect unto thee, and thou shalt have dominion over him, and so keepe thy birth-right, and still remaine the first borne, although his sacrifice be acceptable unto mee and not thine. Cease therefore from thy wicked purpose, and offend not against thy brother.

But *Cain* did as all ungodly doe: For he went forth, and slew his innocent brother. And afterward when the Lord would have brought him into the knowledge of his great sinne, and pardon him, he despised the voice of the Lord with craking and facing. For the which cause the Lord was wroth with him, and cursed him. Then despaired he first, and went forth and became yet more wicked, dealt altogether ungodly, set first his minde upon earthly things, thought to exalt his name upon earth, and builded the first citie, which he called *Hanoch:* hee begat sonnes and daughters, but little feare of God was before their eyes, in so much that the Scripture saith, *Adam lay with his wife againe, and shee bare a sonne, whom shee called Seth. For God* (said shee) *hath given me another seed for Abel, whom Cain slew. Seth also had a sonne, and he called him Enos. And then began men to call upon the name of the Lord.* Out of the which words it is ealie to understand, that as touching holy *Adam*, hee held no more of *Cain*, than as though he never had had childe. For *Adam* feared God: *Cain* with his progenie despised God, and became the Serpents generation. Wherefore when *Adam* had gotten another sonne, he was of a good hope, that in *Abels*

The first decay of the faith was by cursed Cain.

Genes. 4. 25.

Adam was not of the faith of Cain.

stead God had given him another sonne, which should doe right, and of whom the root of the blessed seed should spread out afterward. For the which cause also he called him *Seth*, which by vs is called a plant, meaning, that God had set and planted him as a branch, out of which the Messias should be borne. For as for *Cain*, hee doubted of him. And from the same *Seth* proceeded the generation of the righteous untill *Noe*, and from him to *Abraham*, and so unto *David*, and from thence forth unto Christ. This *Seth* repaired our holy faith, which received great hurt at the death of *Abel*. This did *Seth* (I say) for as much as he being taught inwardly of God, and by mouth or outwardly of *Adam*, learned his children and their seed, to put their trust in God, and to comfort themselves in the blessed seed, and to cleave unto the same. For it is written manifestly: *And then began men to call upon the name of the Lord*. Till this time was *Adam* with *Heva* his wife only a true friend and server of God. The generation of *Cain* was now well spread abroad, and come to two hundred and fiftie yeeres and aboue, but the more part lived without the feare of God, unrepentant and ungodly. Wherefore in as much as the generation of *Seth* now increased, and the feare of God and right beleefe was among them, the Scripture saith well: *And then began men to call upon the name of the Lord*. And by this calling upon, doth the Scripture meane the true right beleefe and Gods service, that he most alloweth. Of the progenie therefore of righteous *Seth* sprang the servants of God, and

presidents

Seth the first restorer of the true faith.

The reparation of our faith.

Gen. 4.26.

Adams *life.*

To call upon the name of God, what it is.

presidents of our Christian faith. As for the cursed generation of *Cain*, and of the ungodly, it was destroyed and drowned with the Floud.

To the holy genealogie of the true beleevers, pertaineth the Patriarke *Enoch*, of whom it is written, that he walked before God, that is, he ordered his life and conversation altogether after the will of God, being constant and upright (no doubt) in all that, which God had spoken unto *Adam*. Therefore became he also an example of the immortalitie of the soule, and resurrection of the bodie, and that all Gods servants shall be saved after this life. For thus saith the Scripture; *And in as much as hee applied himselfe to walke after God, God tooke him away, and he was no more seene.* The holy Apostle *Paul* also in the eleventh chapter to the Hebrewes speaketh very excellently of *Enochs* faith, so that no man may doubt, but that hee had respect to the blessed seed, and pleased God through Christ. Hebr. 11.5.

Moreover, the enmitie betweene the children of God and of man (that is, the issue of the Serpent) grew ever more and more: so that on the one side the multitude of God increased, and on the other side the multitude of the devill: Yet at the last the multitude of the wicked was greatest. For when the children of God withheld not themselves from the children of the world, but tooke wives and husbands among them, they begat rough people, which had no faith at all, and lived only after their owne lust and temptation, forgat God utterly, and regarded not the hundred and twentie yeeres which God gave them to amend. Therefore was

The number of the wicked ever greatest.

The wrath of God upon the wicked.

God constrained, so to punish the unfaithful world once, that all posterities unto the end of the world might have a terrible example of the just wrath of God: whereby they might learne, how ungodlinesse and unrighteousnesse displeaseth God. Thus

Noes *Floud.*

the Lord brought the floud upon all the earth, overthrew all that stood up, and destroyed every thing that had life, when the world had stood now a thousand six hundred and six and fiftie yeeres. For so many yeeres finde wee in the fifth and seventh of Genesis, where it is written, that *Noe* was six hundred yeeres old, when the floud came upon the earth. Now if wee reckon the yeeres of the old Fathers in the fifth chapter untill *Adam*, wee shall finde the foresaid summe. And thus the issue of the Serpent had an end, and all ungodly and unrighteous living was mightily suppresst and destroyed of God.

And in this horrible destruction of the ungodly, was faithfull *Noe* saved (he being the eighth) and preserved in the Arke through the grace and mercie of God. Here our holy true Christian faith had the victorie, and triumphed. For *Noe* was of our faith, even of the seed of God, and put his trust in the blessed seed our Lord Iesus. Yea, the Arke or ship of *Noe* was a figure of Christ, as we may easily understand by the words of *S. Peter*, 1 Pet. 3. Seeing then that *Noe* was preserved through the Arke, it followeth that hee was saved by Iesus Christ, therefore is it manifest, that hee first beleeved in Christ. *Noe* also was hee, with whom God first renued the covenant made with *Adam*. For

The first triumph of faith in Noe.

1 Pet. 3. 21.

it

it is but one covenant onely even the foresaid promise and end made by God unto *Adam*. Howbeit the same covenant was afterward at certaine times renued by reason of certaine occasions. Here might *Noe* have thought that all the world, and all men, should utterly have beene undone, for as much as the Lord said, I am determined to destroy all flesh. Therefore immediately he addeth moreover, and saith, *But with thee will I set up my covenant*, that is to say, whatsoever pertaineth to my covenant, and what I have promised *Adam* alreadie, the same will I surely and constantly make good: and though I now destroy the world, yet will I performe my truth through thee. For I will preserve thee alive, that the blessed seed promised afore, may hereafter be borne of thee in his generation. To this did *Noe* trust, and was preserved of God through Christ. Moreover, when he was ~~come~~ out of the Arke he did sacrifice, and thereby declared the thankfulnesse of his heart, and beleeved, how that he knew that he had all good of God, which should also give him a seed, that with sacrificing of himselfe should reconcile and pacifie God. For thus saith the Scripture, *Noe builded an Altar unto the Lord, and tooke of all manner of cleane beasts and fowles, and offered burnt sacrifice unto the Lord: and the Lord smelled the sweet savour, and said in his heart, I will no more curse the earth for mans sake, &c.* So saith *Paul* in the fifth to the Ephesians, *Walke yee in love, like as Christ hath loved us, and gaue himselfe for us an offering sacrifice of a sweet savour unto God.* Whereby every man may learne and see, that

Genes. 6. 18.

The sacrifice of Noe.

Genes. 8. 20.

Ephes. 5. 2.

that the sweet smell of the outward sacrifice of *Noe* did not chiefly pacifie God, and was pleasant; but rather that through the bodily sacrifice, was figured the sacrifice of Christ, and for his sake he was mercifull unto the world. For over Christ he said at Iordan when Christ was baptised: *This is my deare beloved Sonne in whom I am pacified or reconciled.*

Outward sacrifice the figure of Christs oblation.

Matth 3: 17.

The Commandements given unto Noe.

Besides this; the Lord gave unto *Noe* certaine lawes, but none other than even such as he had given to his fore-fathers, and written in their hearts. The first pertaineth to mariage and bringing up of children, in the which is comprehended all that is written concerning nurture, cleanlinesse and temperance, of care and bringing up of children in the feare of God, vertue, obedience and learning. The second forbiddeth violence and deceit, namely, that no man shall eat bloud. For it is a figurative precept commanding, that no man get his living by murther, by oppressing the poore, by usurie, by extortion, by fallhood and deceit. Moreover, all things living were subdued unto him, and all meats were permitted him. In conclusion, whatsoever concerned the love of God and their neighbour, the same is here renued unto *Noe* and his children, and required of them.

Through Noe was the world repenisshed.

Of *Noe* came afterward all people, yea among his three sonnes *Iaphet*, *Sem* and *Cham*, he had both the seed of God and of the froward serpent, that is, such as had respect unto God, and them also that regarded the devill. Of *Cham* came the Ægyptians, Assyrians, Babylonians, by and from whom sprang

Cham the first Idolater after the Flood.

idolatry,

idolatry, offering to images, and from whom false religion came up first, and was brought in among other nations by the helpe of the old serpent, as among the Greekes, Romanes, and other people.

By this it is good to understand, that our holy Christian faith is elder than any other. For here may we see clearely, that after a thousand and certaine hundred yeeres (almost in the eight hundreth or nine hundreth yeere) came up the first beginning of the Heathens beleefe and offering to Images, and yet came it of wicked cursed men. For cursed *Cham* was the beginning of the Egyptians, and *Nimroth* the ungodly extortioner and tyrant was the first founder of the kingdom of Babylon, which kingdome with the building of a mighty tower, set forth his pride. Nevertheless the hand of God declared it selfe immediatly, as it is read in the eleventh chapter of Genesis. Finally, in the generation of *Cham* had the serpent great power: howbeit in the posteritie of *Iaphet* also (of whom the Almaines come) and in the posteritie of *Sem*, he had his issue likewise.

The faith of the Heathen is idolatry and worshipping of Images. Gen. 10. 6.

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Of the progenie of *Sem* were borne *Abraham*, *Isaac*, and *Iacob*, Gen. 11. And as it is said afore, the sincere faith was somewhat darkned in Chaldea: therefore did God call *Abraham* out from the idolatrie, and renued with him the old true Christian faith begun with *Adam*, and said, Gen. 12. *Get thee out of thy country and from thy kinred, and from thy fathers house unto the land that I will shew thee, and I will blesse thee, and make a great nation of thee. And in thee shall all the nations of the earth be blessed.*

Gen. 11. 10. 27. *Faith darkned after the flood.*

Gen. 12. 1.

Item

Item in the 22. chapter speaketh God yet more clearely, and saith, *In thy seed shall all the nations of the earth be blessed.* This doth *Paul* declare in the third to the Galathians, and saith, *In thy seed which is Christ.* Therefore was the same now another renewing of the promise of Christ the blessed seed. For first was he promised unto *Adam*, afterward was the promise renewed with *Noe*, and now with *Abraham.* And all this now is but one promise, one Saviour, and one faith. *Abraham* also beleeved in Iesus Christ, and was saved by faith. For Iesus Christ saith himselfe in the eighth chapter of *Iohn, Abraham saw my day, and rejoyced.* What is now the day of Christ but the clearnesse of the holy Gospell? This light had he not bodily, but saw it with the eyes of faith, and the same made him joyfull and saved him. For Christ is the true joy of troubled consciences. Thus became *Abraham* the Father of all faithfull beleevers, Rom. 4. And if we beleeve and doe as *Abraham* did, then are we *Abrahams* children, and shall rest with him in his bosome, even in the kingdome of God, Luke 13.28. 16. 22. 19. Mat. 8. 11. *Paul* also to the Galathians in the third chapter saith, *If ye be Christs, then are ye Abrahams seed and heires according to the promise.* Out of this faith in Christ, did *Abraham* Christian workes; for with a good will left he his owne native country, all Idols and all Images: all misfortune, hunger and miserie tooke he patiently: he was not hard against *Loth* his nephew, but did jeopard his body and life for the oppressed: he was liberall, mercifull, and harborous: he praied fervently

Genes. 22. 18.

Galath. 3. 8.

The promise renewed to Abraham.

Abrahams *faith.*

Iohn 8. 56.

Rom. 4. 16.

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Here also is it manifest, that our holy faith is elder than the Iewish faith. For the Iewes doe boast themselves of the Circumcision, and because they are called Iewes and Israel, and that the Law, the Priesthood and Gods service was given unto them: And yet, Gen. 15. 6. and 17. 1. and Rom. 4. 18. it is evident, that *Abraham* was Gods friend and justified or made righteous, or ever he was circumcised. For when he was circumcised, he was 99. yeere old, Gen. 17. Now was the promise made unto him many yeeres afore. The Scripture also saith plainly: *Abraham beleeved God, and the same was counted unto him for righteousnesse*, Gen. 15. So was it many yeeres after, or ever Israel and Iuda was borne, of whom they have taken their name. The Law also was given 430. yeeres after the promise, as *Paul* made the reckoning, Gal. 3. It followeth therefore that our Christian faith is 2048. yeeres elder than the Circumcision, and 2449. yeeres elder than the Law, the Priesthood and ceremonies of the Iewes. For from *Adam* unto the Floud, were 1656. yeeres. And from the Floud untill the departing of *Abraham* out of Caldea

Gen. 17. 24.

Gen. 15. 6.

Gal. 3. 17.

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Gal. 3. 17.

How old the Christian faith is.

363. yeeres. From that time are reckoned 430. yeeres untill the departing of Israel out of Ægypt. And on the 50. day after the departing, was the Law given unto Israel upon Mount Sina, Exod. 19. 20. And after certaine daies was the Priesthood and ceremonies appointed them. Whereas God then made a covenant with *Abraham*, when he ordained the Circumcision, it serveth more to the confirmation of our holy Christian faith, than to the maintenance of the Iewish ceremonies.

Exod. 19. 20.

Isaac and *Iacob* were *Abrahams* children, not only after the flesh, but also after the spirit. For they had the faith of their father and grandfather *Abraham*, put their trust only in God through Iesus Christ, and lived a sober and vertuous life. Of this doth the Scripture beare them record thorowout: Yea *Iacob*, whom the Lord also called otherwise *Israel*, (of whom afterward all the people of God received the name Israel) had many visions of the Lord Christ, as with the ladder that stood upon the earth, the top reaching to heaven, on the which the Angels of God went up and downe. For herewith was represented unto him the Lord Iesus, which is the way unto heaven, the truth and life, without whom no man commeth unto the Father. Upon the vision of *Iacob*, saith he also himselfe, Iohn 1. *Verily I say unto you, henceforth shall yee see the heaven open, and the Angels of God going up and downe upon the sonne of man.* And so constant was *Iacob* in remembring the same, that afterward at the commandement of the Lord, he set up in the same place an Altar, no doubt (as it is said before) for

Gen. 32. 28. *Of Israel came the Israelites.*

Gen. 28.

Iacob saw that Christ only is the way to heaven.

Iohn 1. 51.

a figure of the crosse and sacrifice of Christ, and there honoured he and worshipped the Lord: he commanded all his people also, that they should forsake strange gods, and give him the Idols that they had brought with them out of Mesopotamia, and he buried them under an Oke that stood beside Sichem, Gen. 35. And when he would now die, he propheſied very clearely of the Lord Christ, how he should be borne out of the kinred of Iuda, and that he should be borne the same time that the kingdome should be taken from Iuda. Which thing also came to passe in *Herods* time. For in the 32. yeere of the reigne of *Herod*, was CHRIST borne at Bethleem in Iewry. Whereof the words of *Iacob* are these: *The scepter shall not be taken away from Iuda, nor a Ruler from his feet, till Schilo come* (that is to say, the Saviour, and he in whom all nations shall be blessed) *and the people shall fall unto him.* This stedfast faith of *Iacob* did *Ioseph* follow also, which mortified his owne flesh, declared patience in adversitie and prison, and exercised great justice and equitie in his governance. He was a figure of our Lord Iesus Christ, who also being sold of his owne unto the Heathen, preserved his brethren alive. So that from the beginning of the world untill the death of *Ioseph*, the right Christian faith endured 2300. yeeres. And thus all holy Patriarks before the Law, were saved, not through the Law, nor by their owne strength and deserving, but through the blessed seed our Lord Iesus Christ.

Gen. 35. 2.

Gen. 49. 10.

The faith of Ioseph.

Ioseph a figure of Iesus.

The continuance of faith before the Law.

Chap. VI.

The law of God given by Moſes, *leadeth unto Chriſt, and maketh mention of all his doings.*

THe Iſraelites after the death of *Ioſeph* untill their departing and deliverance out of Ægypt, were in the land 140. yeeres. And like as before in the time of *Noe* the dwelling among the wicked became occaſion of falling unto the righteous: Even ſo now did the Iſraelites learne idolatry and all unhappineſſe of the Ægyptians. For the which cauſe alſo they were ſore oppreſſed a long ſeaſon, howbeit there remained yet many excellent men which kept ſtill the old faith, and hated the abhominations of the Ægyptians. For of *Moſes* (which was borne 60. yeeres after the death of *Ioſeph*) ſaith *Paul: Moſes through faith when he grew up and was great, refuſed to bee called the ſonne of Pharaos daughter: and choſe rather to ſuffer adverſity with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon, and eſteemed the rebuke of Chriſt greater riches than the treaſures of Ægypt, for he had reſpect to the reward*, Heb. 11. Now can no man deſire to ſuffer with Chriſt, except hee have knowledge of Chriſts ſuffering. Therefore *Moſes* in the midds of all perſecution had knowledge of Chriſt, and the faith in Chriſt, So is there no doubt, but more vertuous people had this true faith, which were all oppreſſed and vexed in Ægypt, like as afterward the right faithfull

Heb. 11. 24.

The faith of Moſes.

full beleevers were ſomewhat more perſecuted: as among the heathen in the time of the Iudges and Kings of Iuda and Iſrael: under king *Antiochus*: under the Emperors *Nero*, *Traianus*, *Domitianus*, *Maximianus*, *Iulianus* and other. As for the unbeleevers, they in ſuch miſerable times received the reward of their unthankfulneſſe, diſobedience, idolatry, and blaſphemie.

But when the appointed time came which God had foreſeene & opened unto Abraham, *Gen.* 15. Gen. 15.13. he brought the people of Iſrael by *Moſes* out of Ægypt, with and through great wonders and tokens. By the which he firſt declared his power, then his loving kindneſſe, and mercy toward his owne, and his terrible juſtice and vengeance againſt his enemies: whereby all the world might know, that there was none other juſt and true God ſave the God of Iſrael, in whoſe hand only conſiſteth all things, which alſo of his meere mercie preſerveth his owne, and with right judgement rewardeth his enemies. Specially this is moſt wonderfull, that in this great buſineſſe and worke hee hath ſo mightily ſet forth the redemption performed by our Lord Ieſus Chriſt, yea and expreſſed it to be a very mighty redemption. For the ſame night (when they ſhould depart away and be diſpatched in the morning) the Lord commanded them to kill a lambe, and with the bloud thereof to *The Eaſter lambe.* ſprinkle the doores and poſts of the houſe: So when the Angell that in the ſame night ſlew the firſt borne of the Ægyptians ſaw the bloud, hee ſhould doe no harme, and ſlay no man therein,

Exod. 12. 3. Now teſtifieth *Paul*, 1 Cor. 5. 7. that Chriſt Ieſus is our Eaſter Lambe and Paſſeover.

Iohn 1. 29. So ſaith Saint *Iohn*, *Behold the Lambe of God, which taketh away the ſinnes of the world.* Therefore were not the Iſraelites ſpared, becauſe of the bloud of beaſts, but for the blouds ſake of the bleſſed ſeed that was promiſed for to come.

The deliverance out of Ægypt a figure of our redemption by Chriſt. And thus the whole deliverance out of Ægypt was a figure of the true redemption, by the which we are delivered from the power of the devill and from everlaſting death through Ieſus Chriſt, and brought into the land of promiſe, even to eternall joy and ſalvation, which God promiſed unto our fathers *Adam*, *Noe*, *Abraham*, *Iſaac*, and *Iacob*.

Now when the Lord had caried his people out of Ægypt, and brought them thorow the red ſea drie ſhod, and had drowned *Pharao* with all his people, he commanded his folke to prepare and cleanſe themſelues at mount Sina. For he would binde himſelfe unto them, receive them as his owne people, and give them his law and ordinance.

The giving of the law. Which thing he alſo did, and appointed his law himſelfe, ſpake it with his owne mouth, and wrote it with his owne fingers in two tables of ſtone.

The firſt table. In the one and firſt table hee ordained foure commandements, concerning the worſhip and love of God; namely, that wee ſhould take him only for the true and right God, and none elſe beſide or except him: That wee ſhould worſhip and honour him only, and in no wiſe to have any other God, comfort, or hope. Item, that we ſhould in no wiſe make any image or picture of any

things,

things, and neither to worſhip them nor ſerve them. Moreover, that wee ſhould not take the name of God in vaine, or lightly. And that wee ſhould hallow the Sabboth day. In the other table ordained he ſix commandements concerning man. And like as the foure firſt are comprehended in theſe words: *Thou ſhalt love the Lord thy God with all thy heart, &c.* Euen ſo are the ſix contained in theſe words following: *Thou ſhalt love thy neighbour as thy ſelfe.* The commandements are theſe: Thou ſhalt honour father and mother. Thou ſhalt not kill. Thou ſhalt not breake wedlocke. Thou ſhalt not ſteale. Thou ſhalt beare no falſe witneſſe. Thou ſhalt not luſt. In all theſe commandements is comprehended all that ſerveth for a godly life, and that any where is written of God, of true ſerving of God, and of right vertue towards this world.

Matth. 22. 37. 39.

The ſecond Table.

Who ſo now doth well ponder theſe ten chapters or commandements, and compareth them to the doings and workes of the holy Patriarks and old Fathers which had no law in writing, he ſhall finde, that the Lord now with this his written law began no new thing, neither ought that was not afore in the world, but rather renewed the old: and the law that he hitherto had written in the hearts of holy men, now when the people had gotten them ſtony hearts, he wrote the ſame in tables of ſtone. For that wee ought to worſhip and ſerve God onely, and to have none other Gods, the ſame did the holy fathers ſo beleeve and keepe, that all their converſation and doing beareth record

The law written in ſtone is no new thing.

The firſt Commandement.

2. cord thereof. Concerning images or idols, it is evi-
3. dent, that *Iacob* buried the Idols of *Meſopotamia* under an Oke beſide *Sichem*, *Gen.* 35. 4. We may perceive alſo by the oathes of *Abraham*, *Iſaac*, and *Iacob*, how the name of God was had in reverence
4. among them of old, and not taken in vaine. The Sabbath did not the Lord ordaine here firſt, but on the ſeventh day of the Creation, *Gen.* 2. 3. The ſame did the fathers keepe aright no doubt, *Iohn*
5. 7. 22. Whereas *Cham* had not his father *Noe* in re-
6. verence, he was curſed for it, *Gen.* 9. 25. Advoutry did the heathen rulers forbid under paine of death,
7. as we may ſee, *Gen.* 26. 10, 11. Whereby it is eaſie to underſtand, how the bleſſed friends of God kept holy wedlocke.

8. How contrary the holy men were unto theft and deceit, it appeareth in the parting of *Abraham* and *Loth*, *Gen.* 13. 6, 8, 9. And in *Iacobs* faithfulneſſe and handling with *Laban* his father in law, *Gen* 29. 37, 30, 33, 31. 6. Lying and falſe dealing was ſo farre from the holy fathers, that for keeping their credit and truth, they obtained very great commendation. Notwithſtanding they were tempted with evill as all men be, but they reſiſted the wicked luſts. For manifeſt is the chaſte act of *Ioſeph*, which would not touch his maſters wife, nor deſire her. Wherefore in theſe commandements is nothing written or required, that was not alſo required of the fathers afore the law, and performed through true faith in Chriſt. The Lord therefore began no new thing with his people, when hee delivered them the tables of the law:

Gen. 39. 8.

The law written in ſtone was fulfilled afore.

Onely

Only he would bring into a ſhort ſumme and ſet in writing all the law that the Fathers had (but not together, nor comprehended in a ſumme) to the intent that they ſhould the leſſe be forgotten of the people, which through their dwelling in Ægypt among Idolaters and falſe beleevers, were brought into ſore offence and ſlander. This muſt now be rectified againe after this manner. As for all the lawes and ordinances which afterward were added unto theſe two tables, they were not joyned thereunto as principall lawes, but as by-lawes, for the declaration and better underſtanding of the ten Chapters or Commandements. For the perfect ſumme of all lawes, the very right rule of godlineſſe, of Gods ſervice, of righteouſneſſe, of good and evill converſation, is comprehended alreadie in the two tables.

The Lawes given after the ten Commandements were by-Lawes.

But here might ſome men make objection and ſay: If all truth be contained in theſe ten Commandements, how happeneth it, that by no token there is mention made of the bleſſed ſeed promiſed unto the Fathers? Hitherto is it declared and promiſed unto the holy Fathers, that they ſhall be ſaved through the bleſſed ſeed out of the very grace of God, and for none of their owne deſervings: but now are written lawes which command and forbid us, as though we through our owne workes and deſerving (as namely if we keepe theſe Commandements) ſhould be ſaved and acceptable unto God. Where is now Chriſt? Where is the faith of the Patriarkes? Here is nothing heard of faith, but much, yea only of workes?

Objection.

Anſwer. *Anſwer.* This objection hath deceived many, that they have had no right opinion and faith of the grace of God and our righteous making. Therefore will we now give no anſwer out of our ſelves, but ſet forth holy *Paul*, and let him anſwer, that the anſwer may be the more ſure, and the better eſteemed. *Paul* in the third chapter to the Galathians writeth after this manner: *Deare brethren, I will ſpeake after the manner of men; When a mans Teſtament is confirmed, no man doth lightly regard or deſpiſe it, nor addeth ought thereto.* Galath 3. 15.

Now were the promiſes made unto Abraham and to his ſeed. He ſaith not, In the ſeeds, as in many, but as in one: And in thy ſeed, which is Chriſt. All theſe are *Pauls* words, and the meaning of them is; For as much as the Teſtaments or workes of men are of ſuch reputation in the world, that when they are made, ordained and confirmed, no man dare adde ought to them, or miniſh any thing from them, but every man muſt let them be as they are of themſelves: It is much more reaſon that Gods Teſtament or bequeſt remaine ſtill, and that nothing be added to it, or taken from it. Now did God make a Teſtament or bequeſt with *Abraham*, and promiſed him therein, that he would give him a ſeed, in whom he and his children ſhould be ſaved. And the ſame ſalvation did he expreſly appoint in one, and not in many. Wherefore wee muſt adde nothing unto Gods bequeſt, ſeeing he hath promiſed vs ſalvation in Chriſt only, and not in many (that is to ſay, in no creature, not in our owne power and workes of the Law) neither muſt wee thinke, that *Gods Teſtament.*

the

the Law was afterward added to the intent as though Christ were not able to save us, or as though we might obtaine salvation by our owne workes out of the Law. For thus followeth it in *Paul* word to word: *This Testament (I say) which afore was confirmed to Christward, is not disanulled or made of none effect by the Law (which was given beyond foure hundred yeeres thereafter.) For if the inheritance be gotten by the Law, then is it not given by the promise. But God gave it freely unto Abraham by promise.* These are *Pauls* words, out of the which every man may understand, that to the generation of man, salvation is given only of the grace of God through the promise, and through no deserving at all: and that the law of the promise (that is to say, the bequest and Testament of God) is nothing minished, but that the summe remaineth without blemish, namely, that salvation is given us freely.

Galath. 3. 17.

Salvation by grace, not by desert or workes.

But here might one aske; Seeing that the salvation is clearely enough expressed afore the Law, and is ascribed only unto the grace of God, why would God then adde the Law? why was he not content with the Testament alone? Therefore followeth it now in *Paul: Why then serveth the Law? It was added because of transgressions, till the seed came that was promised.* These are *Pauls* words, which are thus to be understood: The Law was not given because of the promise, to make it of none effect, and to teach that men are saved by workes, and not through the grace and free liberty of God: but it was given because of transgression, that is to say, because that the people of God in Ægypt had

Objection.

Answer.

Galath. 3. 19.

Why the Law was given.

tranſgreſſed the way and truth of their Fathers, and knew no more what was ſinne, right or unright, wherein ſtood ſalvation or damnation: for they were corrupt through the long dwelling among the Idolaters of Ægypt. Therefore did God ordaine them the Law, out of the which they might learne the will of God, what ſinne, right or unright is, and to know themſelves, to goe into themſelves, and to conſider how that the holy workes which God requireth, are not in their owne power; for the which cauſe all the world have great need of a Mediator. And thus the Law was given to further the promiſe, namely, that wee through the Law might be led only unto Chriſt. For thus followeth it in *Pauls* words: *And it was given of Angels by the hand of a Mediatour. A Mediatour is not a Mediatour of one only: but God is one. Is the Law then againſt the promiſes of God? God forbid. Howbeit, if there had beene given a law, which could have given life, then no doubt righteouſneſſe ſhould come of the Law. But the Scripture hath ſhut up all under ſinne, that the promiſe ſhould come by the faith on Ieſus Chriſt, given unto them that beleeve. Before faith came (that is to ſay, Ieſus Chriſt in whom we beleeve) we were kept and ſhut up under the Law, unto the faith which ſhould afterward be declared. Thus was the Law our Schoolemaſter unto Chriſt, that we might be made righteous by faith, &c.* By theſe words of *Paul* may every man underſtand now for what cauſe the Law was given, and how it is not contrary to the promiſe of the foreſaid ſeed, but rather bringeth us from our ſelves, and from all creatures, only unto Ieſus Chriſt.

The Law was given to further the promiſe.

Gal. 3. 19, 20, 21, 22, 23, 24.

Chriſt. The Law therefore confirmeth the firſt promiſe concerning the bleſſed ſeed, and teacheth that wee obtaine all ſalvation in him only. Howbeit it is alſo a rule of our life, informing us what wee ought to doe, and what we ought to leave undone. Yet on our ſide is all unfruitfull, where faith is not. But where faith is, it ceaſeth not through love to worke good according to the Law: all honour and praiſe being referred unto God, to men nothing but unperfectneſſe.

The Law is the rule to live by.

God alſo among his people wrought many things, whereby hee ſet the cauſe of Ieſus Chriſt clearely afore the eies of the people, as it is expreſſed afore by the Lambe of the Paſſeover. Likewiſe is it where as *Moſes* hanged up a Serpent in the wilderneſſe, that all they which were ſtung and poiſoned of ſerpents, ſhould behold the braſen ſerpent hanging, and not die, but be ſaved alive. Whereas doubtleſſe the outward beholding of the braſen ſerpent, ſaved not them that were poiſoned: but it was God, which would ſo declare, that his Sonne ſhould be hanged upon a croſſe, to the intent that every one which were poiſoned and defiled by the old ſerpent and ſinne, ſhould beleeve in the Sonne of God, and live in him. For ſo is it written, *Sap.* 16. *They had a token of health according to the commandement. For who ſo converted, was not made whole by the outward thing which he ſaw, but by thee which art the reſtorer of health, and Saviour of all.* And yet ſaith Chriſt more clearely, *Ioh.* 3. *And like as Moſes ſet up the ſerpent in the wilderneſſe, even ſo muſt the Sonne of man be lift up, that whoſoever beleeveth*

Wiſdom. 16. 6, 7.
The braſen Serpent a figure of Chriſt.

Iohn 3. 14, 15.

leeveth in him, ſhould not periſh, but have eternall life.

1 Cor. 10. 1, 2. And as touching this, the holy Apoſtle *Paul* bringeth in another ſentence, 1 *Cor.* 10. and ſaith: *Brethren, I would not have you ignorant of this, that our Fathers were all under the cloud, and all paſſed thorow the ſea, and were all baptiſed under Moſes in the cloud and in the ſea, and did all eat one ſpirituall meat, and drinke of one ſpirituall drinke. But they dranke all of the ſpirituall rocke that followed them, which rocke was Chriſt.*

Chriſt is the rocke.

Beſides this, if we conſider the declaration of the lawes of the firſt Table (which teacheth how we ſhall behave our ſelves right toward God, to love, worſhip and honour him, to ſerve him and to cleave only unto him) we ſhall finde in the ſame firſt Table, the whole cauſe of Chriſt. For all that afterward was ordained and appointed concerning the Tabernacle, the Prieſthood, and the Oblations, pertaineth to the ſumme of the firſt Table, for as much as the Scripture and the mouth of God calleth it his law, precept, commandement, uſe and ſtatute, ordinance and ſervice.

Queſtion. And if thou aske, How can God which is a ſpirit, be ſerved with outward, viſible, and fleſhly things, as the foreſaid ceremonies of the Iewes are?

Anſwer. I anſwer; Such outward rites of the people of God were ſacraments and tokens of heavenly inviſible good things, and were not the heavenly riches themſelves. Wherefore they neither ſerved nor pleaſed God, that uſed and did ſuch ſervice without faith and lifting up of the minde. But they that put their truſt in God, cleaving only unto him,

him, and lifting up their hearts higher, and remained not in the viſible thing, thoſe pleaſed God. Whereas they had but one Altar and one place appointed where they ſhould doe ſacrifice; it ſignified the croſſe of our Lord Ieſus Chriſt, and that he ſhould be offered up but once, (and that in one place) for the ſinne of the world. Therefore whereas the high Prieſt alſo every yeere went into the inward Tabernacle with bloud; it ſignified, that our Lord Ieſus ſhould come into this world, and ſhed his bloud once for all, to forgive and cleanſe our ſinnes, and ſo to aſcend unto heaven. Yea all oblations and all ſheddings of bloud in the ſacrifices of the old fathers, ſignified the death of our Lord Ieſus Chriſt. Nothing was cleanſed among them without bloud; which ſignifieth, that all the purging of our uncleanneſſe is done by the bloud of Ieſus Chriſt. And all the Prieſthood which was ordained for to teach, to pray, and make interceſſion, to offer and doe ſacrifice, repreſented the office of our Lord Chriſt, which came into this world, to teach us the truth and righteouſneſſe: then to offer himſelfe to the Father for our ſinnes, and after the ſacrifice done, to riſe up againe from death, to aſcend unto heaven, there to ſit at the right hand of God, and even there as a true high Biſhop to appeare alway in the preſence of God, and to pray for us. This is the ſumme of the rites and ceremonies of the old fathers, the underſtanding of the figures, and the ſpirit of the letter: whereof holy *Paul* hath written much in the moſt excellent epiſtle to the Hebrewes.

One altar what it ſignified.

Note this well.

Out

Why the ceremonies of the Law were given.

Out of all this is it eaſie to underſtand, how that theſe rites and ceremonies of the fathers were ſacraments, and given to the people of God. Not that they with the letter and outward viſible and corporal thing ſhould ſufficiently ſerve God which is a ſpirit, but that they ſhould lift up their mindes above the ſame to the ſpirituall things, pondering the mercy of God; out of the which hee being moved, is become gratious unto us. And when he might have damned us for our ſins and miſdeeds, he ſpared us for his Sons ſake, whom he gave unto death, and his innocent death hath he accepted for our ſinnes. Such a faithfull conſideration (which is the true beleefe) pleaſeth God, and with ſuch a faith is God ſerved, and ſuch a faith would the Lord have taught and planted in us, with the foreſaid rites and ceremonies. Therefore all they that pleaſed God among the old fathers, pleaſed him not for the letters ſake, but by reaſon of the ſpirit.

The godly conſideration of the fathers.

When the ſacrifice alſo and ceremonie was executed after the ordinance of God in the congregation, the beloved friends of God had not only reſpect unto the outward thing, but much rather beheld they Chriſt with the eyes of faith, and thought thus: Behold the will of God hath ordained to do ſacrifice for ſinne: now are we all ſinners and debtors unto God, in ſo much that he hath power and right over us, that like as the beaſt which is now ſlaine and offred, dieth, and hath his bloud ſhed: Even ſo might God now alſo kill us all, and condemne us for ever. Nevertheleſſe he hath taken

us to his mercy, and promiſed us a ſeed, which ſhould thus die on the Croſſe, and cleanſe us with his bloud, and with his death reſtore us unto life: which thing no doubt ſhall as ſurely come to paſſe, as this beaſt is ſlaine and offered now afore our eyes. And like as the bloud is ſprinkled over the people, for the bodily cleanſing: ſo ſhall the bloud of Chriſt be ſprinkled upon our ſoules, &c. And out of ſuch a thought and faithfull conſideration of the ſacrifices, grew repentance and ſorrow for their ſinnes, a gladneſſe, praiſe, comfort and thanks-giving unto God the mercifull Father. And to this doe ſerve certaine Pſalmes, which were made concerning the ſacrifices. To this alſo ſerve all the rebukings of the holy Prophets, and the refuſing of the oblations. For the externall pompe and ſhew of the offerings, without faith in God and the bleſſed ſeed, is nothing worth; yea it is rather abominable unto God, as thou ſeeſt in the firſt chapter of *Eſay*.

Thou wilt aske: Might not God have taught and ſhewed his people the cauſe of Ieſus Chriſt & of true beleeſe, none other way than through and with ſuch coſt, pompe and glory of ſacrifices and other gorgeouſneſſe of the Church? *Queſtion.*

I anſwer: If the people had not fallen to more wickedneſſe in Egypt through their dwelling among the Idolaters, but had conſtantly and ſtedfaſtly remained, as did their fathers *Abraham*, *Iſaac*, and *Iacob*, then might they well have continued by the old ſhort ſimple forme, as it was among the holy fathers. But now had they ſeene in Egypt an *Anſwer.*

outward coſtly Gods ſervice, with temples, altars, ſacrifices, prieſthood, holy dales, ornaments, &c. Likewiſe the idolatry increaſed daily in all the world, ſo that now there was utterly no people, which had not their owne outward ceremonies, wherewith they ſerved God.

Why God ordained ſuch a long ſervice among the Iewes.

To the intent then that God might retaine his people within the compaſſe of faith in one God, and in the bleſſed ſeed promiſed afore: to the intent alſo that they ſhould ſhew no outward ſervice to any other gods, or take upon them to ſerve God after the manner of the Egyptians or of other heathen, he appointed an outward Gods ſervice, and commanded to doe the ſame unto him, and elſe to none, and in the ſame pleaſed it him to ſet forth all the cauſe of the foreſaid ſeed, till he came and performed all things in deed, that they had figuratively in their ſacrifices.

God tendreth our weakneſſe.

Moreover, God (according to his wiſdome) of his ſpeciall mercy and good heart that he hath unto mans generation, would with theſe outward tokens tender our weakneſſe, which of ſpirituall heavenly things hath better underſtanding, when they are ſhewed unto it by corporall viſible things. God therefore through ſuch corporall repreſentations, laboured to ſhew unto that groſſe and fleſhly people, the heavenly cauſe of his Sonne. Nevertheleſſe the corporall viſible things were given for no longer, but untill the time of the fulfilling. But now that Chriſt hath appeared, and fulfilled and performed all that was written and figured of him in the Law and the Prophets, the figure

ceaseth, and the outward sacraments of *Moses* law are of no more value to be exercised and used. Thus much be said of the ceremonies.

Whereas beside the ceremonies, there is much written also in the Law concerning civill policie, ordinance, judgement, to live peaceably and well in citie and land: of buying and selling, of warre and peace, of inheritance and proprieties, of lawes matrimoniall, of punishment of the wicked, of the judgement and counsell, of lending and borrowing, &c. It is no newes at all, and serveth altogether for the declaration of the six commandements of the second Table, and is comprehended in the words of Paul, Rom. 13. *Love thy neighbour as thy selfe:* And in the words of Christ, *That thou wouldest not have done unto thee, doe not thou to another, Matth. 7.* Such lawes and rules to live in peace, in a civill order and in vertue, have also the good holy fathers had from the beginning of the world, written in their hearts by God himselfe. Now hath God also caused all to be comprehended in writing by *Moses*, to the intent that the world might have all more clearely and perfectly, and that no man might excuse himselfe of ignorance.

Lawes judiciall.

Rom. 13. 9.
Matth. 7. 12.

Chap. VII.

The originall of the holy Scripture and faith thereof.

The five originall bookes of holy Scripture written by Moses.

THis matter which I have hitherto treated upon, have I not fained of my selfe, but taken it out of the mouth and word of God. For God stirred up *Moses* to write, and leave behinde him all the matter, for our learning and knowledge. This did now *Moses* with great faithfulnesse, and comprehended all in foure bookes. *The first booke of Moses.* The first is called the booke of the creation, from the beginning of the world unto his time, of the creation of the world, beginning of all nations, and of the Patriarks and old righteous servants of God, of their faith and conversation, of the promises and works of God. The same wrote hee as hee was inspired of the Holy Ghost, and as he had received of old fathers, and somewhat as he found in the bookes of the Ægyptians. *Acts 7, 22.* For *Moses* was excellently well learned in all wisdome of the Ægyptians, as *Steven* doth witnesse of him, *Act.* 7. The other three bookes wrote he of his owne time, according as he himselfe was present, saw, and knew. *The second booke of Moses.* And specially the second booke, concerning the departing out of Ægypt, how the people of God were oppressed in Ægypt, how the Ægyptians were punished, how Israel was delivered, received the Law, and set up a Tabernacle with a gorgeous serving of God. *The third booke.* In the third booke, which is called

Leviticus,

Leviticus, are written the ſpirituall Lawes, namely ſuch as concerne the Prieſts and the Prieſthood, their office, living, knowledge, ſacrifices, ſolemne feaſt dayes, rites, ceremonies, and ſuch like. In the fourth, which is called *Numeri*, hee writeth at length, how they went thorow the wilderneſſe, and came to *Iordan*, with a rehearſall of their order and number, of their murmuring alſo and puniſhment, and of certaine victories, with a remembrance of certaine lawes and ſtatutes. Beſide all this, hee made yet an Enchiridion and ſumme of all the acts of his time, and of the Law of God, which is called *Deuteronomium*: the ſame commanded hee to bee laid in the Arke at the motion of God, and that it ſhould be read unto all the people, as it is mentioned, *Deut.* 31. And in theſe five bookes, given us of God by *Moſes*, is the whole ground of our holy faith. For all the Prophets afterward grounded themſelves upon the ſame, and wrote thereout, like as afterward our Lord Ieſus and the Apoſtles point unto *Moſes*. Neither did ever any righteous man of underſtanding, and that feared God, doubt any thing, or blaſpheme ſuch Scriptures. And from ſuch true ſervants of God, have wee hitherto received our matters in writing.

The fourth booke.

The fifth booke.

The originall Scripture of our faith.

Thus much have I ſaid concerning the Law, how it is no new thing, but even the onely will of God, but now comprehended in writing: Moreover, that all the Law pointeth unto Chriſt, and that all men of right underſtanding which lived under the Law, were Chriſtians. For manifeſt is it that *Paul* ſaid, Rom. 10. *Chriſt is the end of the Law,*

The Law written is no new thing.

Rom. 10. 4.

to justifie everie one that beleeveth. And Galat. 3. Gal. 3. 23. *Or ever faith* (that is to say, Christ) *came, we were kept and shut up under the Law, unto the faith which should afterward be declared. Thus was the Law our schoole-master unto Christ, that wee might bee made righteous by faith.* All this, I suppose, will bee new and strange in many hearts; nevertheless, I trust that all they which have understanding, doe see and knowledge, that this is the true, old, right, and godly Divinitie and Theologie, which ascribeth all honour unto God the Father, through our Lord Iesus Christ in the Holy Ghost. To whom be glorie and praise for ever. Amen.

Chap. VIII.

All vertuous Kings, and the people of Israel, trusted unto Christ, and not to the Law.

The death of Moses. AFter that the Law was given, and Gods service set up, *Moses* the servant of God died, being an hundred and twentie yeeres old: and at the commandement and commission of God, he left Gods people to bee ruled and guided by the faithfull valiant *Iosue*, which also was a figure of our Lord Iesus. For like as it was not *Moses*, but *Iosue*, that brought the people into the land of promise: Even so are we brought into the eternall rest, not by the works of the Law, nor through our owne deserving, but by grace through Iesus Christ:

Iosue was a figure of Christ.

like

like as it is also with many words expressed of holy *Paul*, Heb. 4. 3. &c. This *Iosue*, no doubt, did keepe, maintaine and defend Gods faith and religion, with the spirit and understanding thereof, and taught other to keepe the same, like as he through Gods inspiration received it of the fathers by *Moses*. Which thing, though it bee evident in many points, yet is it manifest specially by this, that hee would not suffer the children of *Ruben* and *Gad*, and the halfe Tribe of *Manasse*, to set up and have another altar, beside the onely altar that the Lord had appointed them. For herein (as it is mentioned afore) was figured the vertue and perfectnesse of the onely crosse, death, and sacrificing of Iesus Christ. Therefore would not *Iosue* that any thing should be set checke-mate with the crosse and oblation of Iesus Christ, but that all honour of cleansing and forgivenesse of sinnes should bee ascribed onely unto him.

Iosue fought at Gods commandement.

Whereas *Iosue* now, and other Iudges, Rulers, Princes and Kings of Israel after him, used sore and great warre, stroke many horrible battels, destroyed much land and people, and shed mens bloud without measure, he did it as a chiefe head, and as an instrument and vessell of God, at the commandement of God, which would so punish the Idolatrie, the great sinne and blasphemie of the ungodly, which he had long suffered, and exhorted them to amendment, but for all his patient abiding, they would not convert: Those now did hee root out through the sword of his beloved friends: sometime delivered he his people with the sword of the

righteous,

righteous, and saved them from the hand of their enemies. For because of the sinnes of his people, he gave them over sometime into the hand of their enemies, to nurture and correct them with the rod: then fell the people of God, and fled before their enemies, and were subdued and oppreſt of the ungodly, till they knowledged their sinnes, called upon God and amended, putting their trust in God onely, through the blessed seed, worshipping him onely, calling upon him, and honouring him according to his word, casting away strange worshipping of God, service of Idols, that shamefull, blasphemous and ungodly living. Then sent he them his helpe, and delivered them in his power, by the ministration of his appointed Captaines. And such warring, delivering and punishing was no fleshly unfaithfull worke, whom no man ought to follow, as some, being wrapped with the unstedfast spirit of the Maniches and Anabaptists, doe meane. For *Paul* expresseth cleerely; *And what shall I say of Gedeon, Barach, Sampson, and Iephtha, David, and Samuel, and the Prophets? which through faith subdued Kingdomes, wrought righteousnesse, obtained the promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, of weake were made strong, became valiant in battell, turned to flight the armies of the Aliants*, Heb. 11. All which works the holy Apostle praiseth and commendeth as excellent works of faith. Therefore are they no works of the flesh, neither is it now contrarie to the holy faith, if Christian rulers deliver their innocent people (whom God hath subdued

An hereſie of the Anabaptists.
Heb. 11. 32.

unto

unto them) from wrongfull violence, and defend their libertie, righteousnesse, house and land, or punish the shamefull blasphemers, Idolaters, and persecuters of the holy faith, and not suffer them to have all their malicious will. Nevertheless, this must be done by them, to whom God hath committed the sword. For thus saith the Lord: *Who so taketh away the sword, shall perish through the sword,* Matth. 26. But specially in the battels of Gods people and of the unfaithfull, it commeth to passe, and is expressely set before our eyes, that God said to the serpent at the beginning, Gen. 3. *I will put enmitie betweene thy seed and the womans seed.* For the righteous are the seed of Christ, the unrighteous and unfaithfull are the seed of the Devill. Betweene these now see we great discord; but specially this, that the faithfull doe alway tread the serpent on the head, though they themselves also be bitten in the heele. For the right faithfull beleevers afore the birth of Christ in the time of the promise, had no lesse trouble and persecution, not onely because of sinne, but also for righteousnesse and faiths sake, than the faithfull after Christs birth in the time of grace and perfectnesse. Therefore have they small knowledge of the doings of the faithfull, which say, that the people of old were a victorious people, and governed corporally, but that the people after Christs comming are borne to suffer, and to no victorie or governance. Nevertheless in these wonderfull times (in the which Gods people had no victorie, and anon were subdued and oppressed) the true faith continued upright and unblemished

Rulers must punish.

Matth. 26. 52.

Gen. 3. 15.

An errour.

blemished from *Iosue* forth throughout all the Iudges, untill the time and reigne of *David*.

Of King David. *David* also was a man that suffred much through divers and long trouble, through miserable distresse and vexation, and through sore persecution, without ceasing, being proved, tried and provoked, afore he was King. Whereof the bookes of *Samuel* and the more part of the *Psalmes* beareth record. But after that he was promoted unto the kingdom, by God (which said, *I have found a man after mine own heart*) he advanced, set forth, and magnified the true faith right diligently. Here also to the honour of our Lord Iesus Christ, will I shortly and by the way declare, what knowledge and faith this noble King and Prophet had of our Lord Iesus. This will I doe with the declaration of the 110. Psalme, whose words are these: *The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy foot-stoole.* In the first verse *David* knowledgeth the persons in the holy Trinitie, the God-head also and the eternall kingdome of Christ. Thus likewise did our Lord Jesus Christ understand and alleage this verse in the Gospell, *Matth.* 22. knowledging two of the Persons in the one only God-head, for he saith, *The Lord said unto my Lord.* Now is it certaine and undeniable, that hee which speaketh, and he to whom ought is spoken, are not one, but two Persons. Yet is there but one Lord and God, and they both (the Father that speaketh, and the Sonne to whom is spoken) are the Lord, therefore are they one, of one substance and being, the very true God. Neither is the Sonne lesse than the

Acts 13. 22.

Psalm. 110. 1.

The holy Trinitie.

Matth. 22. 44.

Father.

Father. There can also none be a father, except he have a sonne or a childe. Now is the everlasting Father God, therefore is the Sonne also everlasting. There is also but one only everlasting without beginning. Both the Father and the Sonne are eternall without beginning, therefore are they one only true God with the holy Ghost. Like as *Iohn* also saith, *In the beginning*, (that is to say, *from everlasting*) *was the Word, and the Word was with God, and the Word was God.* And immediatly thereafter, saith he, that the Word is Jesus Christ our Lord. For it followeth: *The Word became flesh.* Therefore doth *David* also call the Son of God specially his Lord, saying, *The Lord said unto my Lord.* And therefore calleth he Christ his Lord, because hee confesseth and beleeveth, that he is his very naturall Lord and God, as *Thomas* also did knowledge: *My Lord and my God, Ioh.* 20. Afterward calleth he him his Lord, because that after the nature of man, he should be borne out of his loynes. For thorowout all the Scripture is our Lord Iesus called the Sonne of *David*: And thus doth *David* knowledge two natures in Christ, the nature of God, and the nature of man.

Iohn 1. 1.

Iohn 1. 14.

Matth. 22. 24. *The faith of* David *in Christ.*

Iohn 20. 20.

That the kingdome of Christ shall last for ever, and that the kinde and nature of man shall be exalted aboue all heavens (as *Paul* saith, *Hebr.* 2.) *David* testifieth with these words: *Sit thou at my right hand, till I make thine enemies thy foot-stoole.* For *Marke* saith in the sixteenth chapter: *The Lord was taken up into heaven, and sitteth at the right hand of God.* Of this also finde we 1 *Cor.* 15. 15. Now must he

Psalm. 110. 1.

Marke 16. 19.

he needs be very God indeed, which reigneth for ever, and to whom all enemies must be subdued, yea cast utterly unto his feet. Now followeth the second verse:

Psalm. 110. 2. *The Lord shall send thy mightie staffe out of Sion: thou shalt be Lord, even in the middest among thine enemies.* Here speaketh he of the preaching of the holy Gospell, and how the world should be converted unto Christ, and Christ to reigne in the middest of the world. In the first verse is spoken of the eternall kingdome, that he is very God, living and reigning for ever, not only in this time, but also after this time eternally. But here speaketh hee specially of the kingdome, whereas hee reigneth here beneath through the Gospell. For the Staffe, the Scepter, the Rod of Christ is the holy Gospell, even the power of God, which saveth all that beleeve, *Rom.* 1. 16. Which maketh Christs enemies friends, and smiteth them downe that will not convert: so that Christ hath dominion and victorie even in the middest among his enemies. It is he, that with the spirit of his mouth slayeth the Antichrists. This his word also and preachings of the Gospell, came forth first from Sion or Hierusalem, as *Esay*, *Micheas*, and *Luke* doe testifie. Now followeth the third verse:

The spirituall kingdome of Christ.

Acts 1. 8. 12.

Psalm. 110. 3. *In the day of thy battell (or armie) shall thy people be well willing: the dew of thy birth is unto thee in an holy maiestie, out of the wombe of the cleare morning.* Herewith doth *David* describe the glorious and victorious faith of the Christian. For when the Gospell is preached, there ariseth a conflict betweene faith and infidelitie, betweene the seed of Christ and the Serpent, between

A battell.

idolatrie and true godlineſſe. And the unbeleevers perſecute the Lord Chriſt in his members, that is to ſay, the faithfull: but they are well content utterly to give over bodie, honour and goods, their bloud and life for Gods truths ſake. For the martyrs and they in the Primitive Church, being gathered together of the Apoſtles, and after the Apoſtles time, have thus kept truth and faith toward the Lord Chriſt, and were willing to die for knowledging him. Afterward deſcribeth he alſo in the foreſaid verſe, the pure and holy conception and birth of our Lord Ieſus Chriſt. And this doth he with a goodly ſimilitude, and ſaith: Thy birth ſhall be holy and very excellent, not uncleane as the birth of other men: For like as the dew out of the cleare heaven, and out of the faire morning, is borne as it were out of a mothers wombe: even ſo alſo ſhalt thou be borne holy and cleane, of an undefiled virgin. Whereof thou findeſt more inſtruction, Luk. 1. 31. *The birth of Chriſt.* Pſalm. 110. 3.

Pſalm. 110. 4. *The Lord hath ſworne, and it ſhall not repent him: thou art a Prieſt for ever after the order of Melchiſedech.* In this fourth verſe deſcribeth he the office of Ieſus Chriſt, how that he is ordained of God to be one only Prieſt for ever, which ſhould offer up himſelfe for the ſinne of the world, and alway appeare in the ſight of God the Father, and to pray for us. All this doth holy *Paul* declare at large to the Hebrewes in the 5. 7. 8. 9. and 10. chapters. And ſpecially in this verſe is grounded all that is read thorowout the Scripture, of the merits of Chriſt, of the forgiving of ſinnes, of righteous making, of being Mediatour, and that he alone is the *The office of Chriſt.*

only Salvation, Advocate, Satisfaction and Righteousnesse of the faithfull. *The Lord is at thy right hand: he in the time of his wrath shall wound even Kings.* This fifth verse teacheth, how God will ever more and more stand on his Sonnes side, further his cause, and bring downe and destroy those Kings, Princes, and Lords, that will not amend and beleeve in Christ, but will rather provoke his wrath, than desire his grace. Which thing *Herod*, *Nero*, *Domician*, *Maximine* and *Iulian* have proved. Yet followeth the sixt verse declaring the fifth: *He shal iudge among the Heathen, and fill all full of dead bodies, and smite the head on the wide ground.* Christ is also preached unto the Heathen, and reigneth among them: but many withstand Christ, and them doth he judge. And like as a King overcommeth his enemies with a battell, and covereth the whole plaine with dead bodies, visiteth also and smiteth the head of the warre, and the head citie of the enemies: Even so doth Christ to his enemies, and destroyeth their power and kingdome. All which things wee have seene in the old unchristian Empire of Rome, and in many other potentates and powers. But specially he breaketh the head of the old Serpent, according to the promise, *Gen.* 3. 15. And at the last shall he come to judge the quicke and dead, and destroy his enemies for ever. *Out of the brooke in the way shall he drinke, therefore shall hee also lift up the head.* Finally and in the seventh verse, he describeth the passion of Christ and his glorie. *In the way* (saith he) that is, in his life while he is in this misery, *He shall drinke out of the brooke*, that is, he

Psalm. 110. 5.

Christs cause shall forth.

Psalm. 110. 6.

Christ shall destroy his enemies.

Psalm. 110. 7.

he shall suffer and be overcome. For to drinke out of the cup, is as much as to suffer. But to drinke out of the brooke, is to be altogether full of trouble, to be vexed and tormented without victorie, and utterly to be overwhelmed with a brooke and strong streame of troubles. Thus was it his minde to declare the Passion of Christ. After the Passion, followeth the glory with the Resurrection and Ascension. *Paul*, Philip. 2. speaketh of both, and saith, *Christ humbled himselfe, and became obedient unto death, even the death of the Crosse. Wherefore God hath exalted him, and given him a name, which is aboue all names, &c.* Thus much be spoken of this Psalme, and of *Davids* understanding, which hee had of Christ Iesus and of the Christian faith. Philip. 2. 8.

Upon this I marvell, if (after so evident testimonies) there be yet any man, which perceiveth not, that *Davids* faith and understanding of Christ, was even one faith and understanding, with the faith that we knowledge and say: I beleeve in one God Father almightie, &c. as it is in the twelve Articles of the Christian faith. For the holy Trinitie in one God-head doth he knowledge, not only here, but also in the 33. Psalme, saying, *Through the word of God were the heavens made, and all their power through the spirit of his mouth.* For certaine it is, that there is but one only God, maker of heaven and of earth: but here is the Trinitie called Lord or God, Word and Spirit. Neither is there any thing in the Articles of the Beleefe concerning the God-head and Man-hood of Christ, of his conception, birth, passion, crosse and death, of the resurrection, Psalm. 133. 6. *The article of the holy Trinitie.*

David *was called Christs father.* Matth. 9. 27.

surrection, ascension and judgement, but it is cleerely comprehended here in this Psalme. The articles of the holy Church, of forgiving of sinnes, resurrection of the flesh, and an everlasting life, are contained in this Psalme, and are treated upon yet more clearely, and with many mo words very substantially in other Psalmes of *David*. Therefore had he our holy faith, and knowledged the same, was saved therein, and of all holy men was called the Father of Christ with high commendation, because of the promise that was made unto him. Moreover, all the holy Prophets following, had respect unto *David*, as to another *Moses*, and tooke many things out of his writings. For there is scarce any other, that so clearely wrote of the cause of Christ as this Prophet *David*, and therefore hath he honour and praise aboue other in Israel: Of whom thou readest also, *Eccles.* 47. 2. Such faith and confidence in God through Iesus Christ, had *David* out of the holy Ghost, and out of the doctrine of his Prophets *Samuel*, *Nathan* and *Gad*, and of other his Priests, which also had the same of God, and of the holy Fathers, specially of *Moses*. And no doubt, hee desired the honour of God and of his Sonne, not to keepe it only himselfe, but also much rather to require it of all his people. Wherefore no doubt he set up and furthered this his faith and religion among all his men of warre, kinsfolke in all his court, dominion, before the whole congregation, and all his kingdome: so diligently, earnestly, and fervently, that afterward certaine hundred yeeres, they which beleeved right and lived well,

were

were praised for walking in the waies of *David* their Father. They also that did evill, & set not forth the true faith, of them is it written: they walked not in the waies of *David* their Father. Of this hast thou many examples in the bookes of the Kings, and in the Chronicles. Many things also were forgiven the Kings and all the people of *Iuda*, for *Davids* sake, that is, for the promise sake made unto *David*, even for Iesus Christs sake, whom *Ezechiel* calleth *David*. In the first booke of the Kings, the fifteenth chapter, it is written thus: *The heart of Abia was not right toward his Lord God, as was the heart of David his father. And for Davids sake did the Lord give him a light at Hierusalem, so that at Hierusalem he set up his sonne, and preserved him. For David did that, that was right in the sight of the Lord, and all the daies of his life did not he shrinke from any thing that he commanded him, except in the matter of Vrias the Hethite.* Thus readest thou also of *Ezechias*, 2 Reg. 18. *Afore Iosias was there no King, that was like him, which turned himselfe so unto the Lord with all his heart, with all his soule, and with all his power, according to all the law of Moses. And afterward came there none like him.*

The waies of David.

1 Kings 15. 3, 4, 5. *King* Abia.

2 Kings 18. 5, 6.

But in the second booke of the Chronicles, the 34. chapter, standeth the declaration of the foresaid place after this manner: *Iosias reigned at Hierusalem one and thirtie yeeres, and did that which pleased the Lord, and walked in the waies of his Father David, and declined neither to the right hand nor to the left. For in the eighth yeere of his reigne while he was yet but young (even sixteene yeeres old) hee began to*

2 Chro. 34. 1, 2, 3.

ſeeke the God of his Father David.

Thus much be ſpoken concerning this, that Iſrael and all the vertuous Kings of Iuda truſted unto Chriſt, and not to the Law of *Moſes*. Who ſo deſireth the number of the yeeres, he findeth 1 *Reg.6.* even 480. yeeres, from the departing out of Ægypt untill the fourth yeere of the reigne of *Salomon*. And from that time untill the captivitie of Babylon, are reckoned 419. yeeres, or thereabouts. All together make 899. yeeres.

1 Kings 6. 1.

Chap. IX.

All holy Prophets doe point unto Chriſt, and preach ſalvation only in him.

SOmewhat yet will we now declare further, concerning the times of the Kings of Iuda and Iſrael, which in a manner were even as the times of the Iudges of Iſrael. For like as in the firſt yeeres of *Ioſue*, God gave great victorie and honour, and afterward reſt and peace: Even ſo were the Iſraelites very victorious and triumphant under *David*, and had great reſt and peace under *Salomon*. But like as after the death of *Ioſue* the honour of Iſrael decreaſed, and the departing away from God followed with one perſecution upon another (though in the meane time they had peace and deliverers, as *Othoniel*, *Ehud*, *Barack*, *Gedeon*, *Iephtha*, *Sampſon*, &c.) Even ſo did the worſhip of Iſrael decreaſe after *Salomons* time. For the ten

The departing of Iſrael from Iuda.

Tribes

Tribes of Iſrael fell away from the houſe of *David*, only *Iuda* and *Bejamin* held *Salomons* ſonne *Roboam* for their King: the other made *Hieroboam* King. And ſo of one kingdome were made two, the kingdome of Iſrael, and the kingdome of Iuda. The kingdome of Iſrael (through the perſwaſion of *Hieroboam*) choſe them another manner of ſerving God. Not that they utterly denied and refuſed the God of their Fathers, but they ſerved him after a ſtrange heatheniſh manner of their owne imagining. But afterward they fell the longer the more and further into groſſe idolatrie, ſo long, till the Lord ſuffered them to be rooted out, and carried away by the King of the Aſſyrians, and ſcattered abroad among all the Heathen. The kingdome and the Kings of Iuda were ſomewhat better, howbeit they had ſome alſo which excelled the Kings of Iſrael and of the Heathen in ungodlineſſe. For they likewiſe went forth ſo long in unrighteouſneſſe, till *Nabuchodonoſor* the King rooted them out, and caried them away unto Babylon. But afore, we ſee that there was a wonderfull combrance in the civill policie, and in the religion. Sometime was all righteouſneſſe and true religion oppreſt, and violence and idolatrie uſed. Sometime gat righteouſneſſe up againe, and the right true faith had the victorie, all unright and idolatrie being put downe. This came to paſſe alſo in Iſrael under *Helias* and King *Iehu*. Yet was the idolatrie and wrong rather puniſhed, than any amendment following. Like as it came alſo to paſſe after the birth of Chriſt, that there were vertuous Kings and

King Iehu.

Emperours, which (according to the prophecie of *Eſay* in the 49. chapter, verſe 23.) did all righteouſneſſe, ſet up the faith of Chriſt, and put downe all idolatrie. Againe, there came other, that ſet up all unrighteouſneſſe and idolatry, perſecuted the truth, and at the laſt receiued their reward conuenient. So weightie a matter is it to have good or evill Rulers.

God alwaies ſendeth his Prophets.

But in theſe wonderfull alterations, and thorowout all the time of theſe governances of both the kingdomes, God alway ſent his ſervants the holy Prophets, to rebuke wrong and idolatry, and to teach all righteouſneſſe and true ſerving of God. And firſt after the time of *David* and *Salomon* (under whom there was a great multitude of learned and holy Prophets; for *David* alſo and *Salomon* were excellently endued with the ſpirit of wiſdome and prophecie above other men) theſe were the chiefe, moſt famous, and oldeſt Prophets, of whom the Bible maketh mention with worſhip: *Semeias*, which lived under *Roboam* King of Iuda: *Ahias* the Silonite under *Hieroboam*. *Azarias* the ſonne of *Obed*, which lived under *Aſa* King of Iuda, and *Iehu* the ſonne of *Anani*, whom *Baaſa* the King of Iſrael ſlew: *Helias* the great Prophet, and *Micheas* the ſonne of *Iema*, lived under *Achab* and *Ioſaphat*.

The oldeſt Prophets.

Now like as in the time of *David* there was a great number of learned men; even ſo teſtifieth the ſecond booke of the Chronicles in the 17. chapter, that in the time of *Ioſaphat* there were many learned Levites and Prophets. *Heliſeus* was

in

in the time of King *Iehu*, and *Zacharias* the ſonne of *Ioiada*, was under *Ioas*, under whom alſo he was ſtoned. Nevertheleſſe we have no bookes written and ſet forth by theſe: only we have the prophecie of *Abdias*, which wrote his prophecie under *Achab*. Afterward under *Vzzia*, *Iothan*, *Achas* and *Ezechias* Kings of Iuda, lived the moſt part of them, whoſe bookes are abroad. For under theſe preached and wrote *Ionas*, *Oſeas*, *Iſaias*, *Ioel*, *Nahum*, *Amos* and *Micheas*. Afterward under King *Manaſſes* wrote *Abacuck*. Vnder the holy King *Ioſias*, wrote *Sophonias*, *Baruch* and *Hieremie*, in whoſe daies Iſrael had ſuch misfortune, that Hieruſalem with the Temple was deſtroyed, and the people that remained over and periſhed not, were caried away captive into Babylon. In the ſame captivitie did *Ezechiel* and *Daniel* write their prophecies. And after the captivitie when Iſrael was delivered againe, and came home to Hieruſalem, then preached and wrote *Eſdras*, *Haggeus*, *Zacharias*, *Malachias* and *Nehemias*. Beſide theſe Prophets no doubt there were other moe, of whom no mention is made. But theſe are the chiefe, by whom it pleaſed God to open unto us all that appertaineth to our ſalvation. And though we had alſo the writings of the other, yet ſhould we reade no other thing in them, than we finde in our owne Prophets, for as much as theſe whom we have, agree ſo together all in one.

The Prophets preached the old faith.

Now whether they be our own Prophets, whoſe writings we have, or the other whoſe writings we have not, yet have they all preached the ſumme of the doctrine and knowledged the faith that wee

ſpake of afore, and wrote in one ſumme, which faith *Adam*, *Noe*, *Abraham*, *Moſes* and *David* had: And this did they the more evidently, becauſe they applied themſelves to open the Law, and to drive away the miſunderſtanding, which was riſen up among and in the people: therefore point they every where from the letter unto the ſpirit, from the outward ſacrifice unto Chriſt Ieſus, from all idolatry unto the onely God, which ſaveth us through his mercy onely in the bleſſed ſeed, and through none of our deſervings. This did *Paul* ſee, and therefore ſaid he, Rom. 3. *Through the workes of the law ſhall no man be iuſtified in the ſight of God. For through the law commeth the knowledge of ſinne. But now is the righteouſneſſe of God declared without the law, for as much as it is allowed by the teſtimonie of the Law and the Prophets. The righteouſneſſe of God commeth by the faith of Ieſus Chriſt unto all, and upon all them that beleeve.* So ſaith *Peter* alſo in the third of the Acts: *All the Prophets from Samuel, and thenceforth (as many as have ſpoken) have told of theſe daies.* And in the 10. chapter: *To this Ieſus Chriſt give all the Prophets witneſſe, that whoſoever beleeveth in him, ſhall through his name receive forgiveneſſe of ſinnes.*

Rom. 3. 20, 21, 22.

The Law and the Prophets allow the righteouſneſſe of God that commeth by faith.

Act. 3. 24.

Act. 10. 2, 3.

Who ſo now is learned in the writings of the Prophets, knoweth well, that there is nothing read concerning the Lord in the New Teſtament, which the Prophets have not propheſied of afore. He that is then any thing inſtructed in the Prophets, hath no doubt conſidered this in the New Teſtament, that the Apoſtles prove all their doctrine of

the Lord Ieſus, out of the Law and the Prophets: yea that the Lord himſelfe confirmeth his owne doings with the Scriptures of the Prophets, and that the Euangeliſts thorowout the holy Goſpell, ſet unto the doctrine and miracles of Chriſt, theſe words: *And this was done, that it might be fulfilled, which was ſpoken by the Prophets.* Matth. 21. 4. Nevertheleſſe for their ſakes that are not yet inſtructed, I will now declare the principall articles of our Lord Ieſus Chriſt, out of the holy Prophets.

The godhead and manhood of Chriſt.

As touching the true Godhead and manhood of our Lord Ieſus Chriſt, and that he ſhould be borne at Bethlehem, in the land of Iewry, of a pure virgin and maid, out of the kinred of *David*, the Prophets teſtifie after this manner. *Eſay* in the ſeventh chapter ſaith; *Behold, a virgin ſhall conceive and beare a ſonne, and ſhall call his name Emanuel (that is to ſay, God with us.)* Eſay 7. 14. *Micheas* ſaith in the fifth chapter: *Though thou Bethlehem Ephrata art too ſmall to be reckoned among the principall cities of Iuda, yet out of thee ſhall there come one unto me, which ſhall be ruler in Iſrael, whoſe forthgoing is from everlaſting.* Mich. 5. 2. In the ninth chapter of *Eſay* it is written: *Vnto us is a childe borne, and to us is given a ſonne, upon whoſe ſhoulders the kingdome ſhall lie, and he ſhall be called after his owne name; even the wonderfull counſell-giver, the mighty one of Iſrael, the eternall father, the prince of peace, his kingdome ſhall increaſe, and of his peace there ſhall be no end, and he ſhall reigne upon the ſeat of David his father.* Eſay 9. 6. In the 23. of *Hieremie* it is written thus: *Behold, the time commeth (ſaith the Lord) that I will* Ierem. 23. 5, 6. *The righteous bloſſome.*

raiſe

raiſe up the righteous bloſſome of David: he ſhall be king and reigne, and proſper: iudgement and righteouſneſſe ſhall he exetute upon earth. In his time ſhall Iuda be ſaved, and Iſrael ſhall dwell without feare: and this is the name wherewith he ſhall be named, even God our righteouſneſſe.

Concerning the comming of *Iohn* the Baptiſt, which was the forerunner of our Lord Chriſt, and prepared the people for him, hath *Malachy* written in the third chapter after this manner: *Behold, I will ſend my meſſenger, which ſhall prepare the way before me: and the Lord whom yee long for, ſhall ſhortly come to his temple, and the meſſenger of the covenant whom yee would have. Behold, he commeth, ſaith the Lord zabaoth.* And afterward: *Behold, I will ſend Helias the Prophet afore the comming of the great and fearefull day of the Lord.*

Mala. 3. 1. *Iohn Baptiſt.*

Mala. 4. 5.

Of Chriſts preaching, of the grace of God, of the forgiving of ſinnes, of the wonders alſo and tokens of the Lord, ſpeaketh *Eſay* in the 61. chapter, after this manner: *The ſpirit of the Lord God is upon me, and therefore hath the Lord anointed me, to preach the Goſpell to the meeke hearted hath he ſent me, to heale the broken hearted, to preach deliverance to the captive, to open the priſon to ſuch as are in bonds, to proclaime the yeere of Gods gratious will, and to bring conſolation to all them that are in heavineſſe.* In the 34. chapter of *Ezechiel* it is written thus: *Over my ſheepe will I raiſe up one onely ſhepherd, which ſhall feed them, even David my ſervant, which ſhall feed them, and he ſhall be their ſhepherd. I the Lord alſo will be their God, and David ſhall be their Prince.*

Eſay 61. 1. *The office of Chriſt.*

Ezech. 34. *Chriſt is called David.*

even

even I the Lord have ſpoken it. In the 35. chap. of *Eſay* it is written thus: *Say unto them that are of a feeble heart: Be ſtrong and feare not, behold, our God commeth to take vengeance, and to reward: God commeth himſelfe, and will deliver you. Then ſhall the eies of the blinde be opened, &c. Then ſhall the lame man leape as an Hart, and the tongue of the dumbe ſhall give praiſe.*

The miracles of Chriſt.

Of the kingdome of Chriſt, in the which he himſelfe alone is king, all the world being ſubject unto him, declaring his dominion and royall majeſtie, writeth *Eſay* thus in the ſecond chapter: *And it ſhall come to paſſe in the laſt time, that the hill of the houſe of the Lord ſhall be exalted upon the height of mountaines above all little hils, and all nations ſhall come together unto him, the people ſhall goe to him and ſay: Come, let us goe up to the mount of the Lord, even to the houſe of the God of Iacob, that he may ſhew us his way, and we will walke in his paths. For the Law ſhall come forth from Sion, and the word of God from Hieruſalem.*

Eſay 2. 2.

In the 7. of *Daniel* it is written thus: *I ſaw a viſion in the night, and behold there came one in the clouds of heaven like the ſonne of man, which came to the old aged, and they brought him before his preſence. And he gave him power, glory, and the kingdome, and all people, nations and tongues muſt ſerve him: his power is an everlaſting power, which ſhall not be taken from him, and his kingdome ſhall not periſh.*

Dan. 7. 13.

The kingdome of Chriſt.

Eſay ſaith in the 62. chapter: *And the heathen ſhall ſee thy righteouſneſſe, and all kings thine honour, and he ſhall call thee by a new name* (O Sion) *and the mouth of God ſhall give thee the name. And thou ſhalt be a crowne of glory in the hand of the Lord, and*

Eſa. 62. 2.

a royall crowne of the kingdome in the hand of thy God.

Eſay 62. 10. And ſoone after it followeth: *Make ready, make ready the way, gather up the ſtones out of the ſtreet, and hang out the banner unto the people: behold the Lord hath cauſed it to be proclaimed unto the end of the world. Tell the daughter Sion: behold the Saviour commeth, loe, his treaſure and his reward bringeth he with him, and his deeds goe before him. And they that are redeemed of the Lord, ſhall be called the holy people.*

Zach 9. 9. *Zacharie* ſaith in the ninth chapter: *Reioyce O daughter Sion, be glad O daughter Hieruſalem: behold thy king commeth unto thee, even the righteous and Saviour: meeke and ſimple is he, he rideth upon an aſſe, and upon a young colt of the ſhee aſſe. He ſhall preach peace unto the heathen, his kingdome alſo ſhall reach from the one ſea to the other, and from the river unto the uttermoſt part of the earth.*

The death of Chriſt. Of the death and paſſion of Chriſt ſpeaketh *Daniel* in the ninth chapter after this manner: *And after two and ſixtie weekes ſhall Chriſt be ſlaine and put to death, and yet ſhall they have no true teſtimony, that he is guilty of death.*

Dan. 9. 26. *Eſay* in the 50. chapter ſaith thus: *The Lord God opened mine eare, and I refuſed it not, neither went I backward: I gave my bodie to the ſmiters, and my cheeks to the nippers, and my face have I not turned from their ſhameſull intreating and ſpitting upon me. The Lord God alſo ſhall helpe me, therefore ſhall I not be confounded. And therefore have I hardned my face like a flint ſtone, and am ſure that I ſhall not be confounded.*

Eſay 50. 5, &c. In the 53. chapter there is written of Chriſt after this manner: *He ſhall have neither beauty nor faireneſſe, we ſhall looke upon him,*

Eſay 53. 2, &c.

him, but we ſhall have no deſire unto him. He is deſpiſed and contemned of men, a man of trouble, and one that hath had experience of infirmitie. He is ſo deſpiſed, that we ſhall hide our faces from him, and have him in no eſtimation. And yet hath he borne our unperfectneſſe, and felt our ſorrowes. We alſo thought, that he ſhould be wounded, ſmitten, and puniſhed of God. But he was wounded for our ſinnes, and ſlaine for our wickedneſſe ſake. And the puniſhment whereby we have peace, is laid upon him, and through his wounds are we made whole. All we have gone aſtray like ſheepe, every one of us hath had reſpect unto his owne way, and the Lord hath laid all our ſinnes upon him. Violence and wrong was done unto him, he hath beene evill intreated, and yet opened he not his mouth. He ſhall be lead as a beaſt to be ſlaine, and as a ſheepe dumbe before the ſhearers, ſo ſhall he not open his mouth, &c. The whole chapter deſcribeth all the cauſe of Chriſt ſo clearely, that holy *Hierom* ſaid not in vaine: *Eſay is not only a Prophet, but alſo an Euangeliſt. Zacharie* deſcribeth the Prieſthood and ſacrifice of Chriſt, and teſtifieth, that with the ſame only oblation he hath obtained grace for all ſinne; and therefore ſeven (that is to ſay, all) eyes ſhall have reſpect unto him, and ſhall ſeeke peace and reſt of their conſciences in him, and ſhall finde it. *Heare now O Ioſue thou high Prieſt, thou and thy companions, that ſit before thee, ſeeing yee are men of examples. For loe, I will bring my ſervant, even the bloſſome. For behold the ſtone which I have laid before Ioſue, will I bring. To the ſame only ſtone ſhall ſeven eyes looke. Behold, I will digge it up and diſ-*

The ſacrifice of Chriſt.

Zacha. 3.8.

cloſe it, ſaith the Lord Zabaoth, and the ſinne of the earth will I take away in one day. And in that day ſhall every man call his neighbour under his vine and figge tree.

The buriall and reſurrection of Chriſt. Matth. 12. 40.

The buriall and reſurrection of our Lord Ieſus Chriſt, hath the Prophet *Ionas* figured very excellently. For thus ſaith our Lord Chriſt himſelfe: *Like as Ionas was three daies and three nights in the whales belly, ſo ſhall the ſonne of man be three daies and three nights in the heart of the earth.*

The Aſcenſion.

Of the aſcenſion of Ieſus Chriſt and ſending of the Holy Ghoſt, hath *Ioel* alſo written in the ſecond chapter, and it is alleaged of *S. Peter*, Act. 2.

The vocation of the Heathen.

Of the calling and gathering together the Heathen, and of every thing pertaining to the holy Church, doth *Eſay* write in the 49. chapter, and ſo forth to the end of his prophecie.

1 Pet. 1. 9, &c.

Thus haſt thou, that the Prophets alſo in their time, did preach Ieſus Chriſt, and pointed not the people to truſt unto the works of the law and their owne deſerving, but unto Chriſt, of whom they propheſied every thing that followed after. Therefore did *Peter* ſpeake right, 1 *Pet.* 1. ſaying: *Ye ſhall receive the end of your faith, even the ſalvation of your ſoules. After which ſalvation have the Prophets inquired and ſearched, which propheſied of the grace that ſhould come unto you, ſearching when or what time the ſpirit of Chriſt (which was in them) ſhould ſignifie: which ſpirit teſtified before, the paſſions that ſhould happen unto Chriſt, and the glory that ſhould follow after. Vnto the which Prophets it was alſo declared, that not unto themſelves only, but unto us they*

The Prophets ſought ſalvation in Chriſt.

ſhould miniſter the things, which are now ſhewed unto you, by them which have preached unto you the Goſpell through the Holy Ghoſt, that was ſent unto them from heaven, &c. In the which teſtimonie the holy Apoſtle *Peter* had a ſpeciall reſpect to the prophecie of *Daniel*; which did not only record the paſſion and glory of Chriſt, but alſo pointed to the time, in the which Chriſt ſhould come. For like as God in greateſt perils, dangers and alterations, hath alway renued and more clearely expreſſed his promiſe concerning the bleſſed ſeed: as in the time of *Noe* when the world was deſtroyed: in the time of *Abraham*, when God would prepare himſelfe a new people: in the time of *Moſes*, when God received his people and caried them out of Egypt, to bring them into the land of Canaan: in the time of *David*, when all things ſtood ſo well, and it muſt needs be avoided, leſt any man ſhould thinke *David* were the bleſſed ſeed: before the captivitie of Babylon alſo, and in the time of the Prophets, which (as it is ſaid afore) preached and wrote, that no man ſhould doubt in Gods promiſe, as who ſay they were given up and caſt away, though the Temple were broken, the Citie burnt, and though the people (of whom Chriſt ſhould be borne) were led into captivitie. Even ſo now alſo in the captivitie, when the faithfull might almoſt have thought, that the promiſe of God concerning the Meſſias, were cleane gone, even then did God ſhew his ſervant *Daniel* a more cleare viſion of Chriſt, after this manner: *The people ſhall be let goe againe out of captivitie, and ſhall come home to Hieruſalem, build* *A prophecie told unto* Daniel.

the Temple and Citie againe, but with a ſore time. And after that the Citie is builded, unto the time of Chriſt, ſhall be 62. weekes, that is, 483. yeeres. And even ſo was it from the third yeere of *Darius Hiſtaſpes* or *Artaxerxes*, in the which the Citie was builded, *Nehemie* 15. untill the 42. yeere of the Empire of *Auguſtus*, under whom Chriſt was borne, *Luke* 1. The Angell alſo gave *Daniel* farther information of Chriſt, how that his owne people ſhould ſlay him, and finde no fault in him, and how that the ſacrifice with the ceremonie ſhould ceaſe. *And a ſtrange people* (ſaith he) *ſhall come from farre, and make the Temple with the Citie an horrible abomination, yea they ſhall deſtroy and breake downe all together.* All which things were afterward fulfilled in the laſt weekes, that is, within 70. yeeres, or thereabout. For within 30. yeeres did the Lord grow to teach and to ſuffer. For when he was 30. yeere old, *Iohn* baptiſed him. Afterward within three yeeres was he put to death, and within 40. yeeres followed the deſtruction of Hieruſalem by *Titus* and *Veſpaſian*. All the time now and yeeres from the captivitie of Babylon to Chriſts birth are 616. yeeres. For the captivitie of Babylon endured 70. yeeres. In the firſt yeere of *Cyrus* were they delivered, in the ſecond yeere began they to build the Temple, and builded 46. yeeres, even untill the 6. yeere of *Darius*. In the 32. yeere of *Darius* was the Citie finiſhed, which maketh 143. yeeres: Adde now hereto the 483. yeeres out of *Daniel*, and thou haſt the foreſaid ſumme even 626. yeeres.

The number of the yeeres.

In the ſaid yeeres had our holy faith ſore conflicts,

flicts, and the ſeed of the Serpent preſſed ſore upon the ſeed of God, as the Babylonians at Babylon, and the Perſians, when the people of God was come home againe. Nevertheleſſe the truth had ever the victorie, and was the more clearely teſtified by *Daniel*, *Haggeus*, *Zacharie*, *Eſdras*, *Nehemias*, and *Malachy*. Afterward were they ſpecially oppreſt by the ungodly king *Antiochus* in the time of the *Machabees*. When as the times were ever the longer, the more full of perils and adverſitie, untill *Aulus Gabinius*, *Pompeius* and *Craſſus*, Captaines of Rome conquered the land, and the true old religion was utterly gone; in ſo much that out of the old ſerpent there aroſe in Iſrael all manner of ſects and ſymonie, whom our Lord Ieſus Chriſt with his comming in the world reſiſted, and called them the Serpents generation, as the holy Euangeliſts teſtifie. Notwithſtanding, in the middeſt of ſuch miſchiefes in Iſrael, there were alſo godly vertuous people, which ſought God and his anointed (though the errour was great) Among whom no doubt was ſpecially the Prieſt *Zacharias* the father of *Iohn Baptiſt*, *Elizabeth* his wife, and godly *Simeon*. When *Zacharias* had knowledge of the Lords comming, hee ſayd with a joyfull heart: *Praiſed be the Lord God of Iſrael, for he hath viſited and delivered his people, and ſet up the horne of ſalvation in the houſe of* David *his ſervant, according as he had promiſed afore by the mouth of holy Prophets, &c.* For his words are read. Luc. 1. *Simeon* when he ſaw the child Ieſus in the Temple, and had taken him in his armes, he ſayd: *Now Lord let me dye in peace according*

Faith aſſailed and religion ſuppreſſed.

Antiochus.

God had ever ſome vertuous men.

Zacharie. Luk. 1.68.

Simeon. Luk. 1.29.

cording to thy word. For mine eyes have ſeene thy Saviour, whom thou haſt prepared before the face of all people, that he might be a light to give light unto the Heathen, and the glorie of thy people Iſrael, Luke 1. Loe, thus the hearts of all righteous in the old Teſtament from *Adam* unto Chriſt (even 3974 yeers) have ſtood onely upon Chriſt, in him was their comfort, upon him they truſted, it was hee whom they longed for, and in Chriſt Ieſus were they ſaved. Therefore hath our Chriſtian faith endured ſince the beginning of the world, and is, and continueth ſtill the onely true, old, undoubted and faſt grounded faith.

Chap. X.

Of the time of the grace of Chriſt, and how that he himſelfe teſtifieth, that the ſalvation of all the world ſtandeth only in him.

Hitherto have I ſet forth the time of the promiſes, in the which God (through the promiſed ſeed our Lord Ieſus Chriſt) comforted, cleanſed, and preſerved all his ſervants and deare friends. There have wee learned and ſeene, that the Chriſtian faith, which hath endured ſince the beginning of the world, is the eldeſt, undoubted, right and true faith, which all holy Patriarks had, and in the which they ſerved God, and pleaſed him, as *Adam, Seth, Enoch,* and *Noe:* Item *Abraham, Iſaac,* and *Iacob:* Likewiſe the excellent and highly endued Prophet, yea the Father and fore-

foregoer of all Prophets, even great *Moſes* his brother *Aaron*, the holy Prieſt *Eleazar*, and *Phinees*: The excellent Dukes and Iudges, *Ioſue*, *Gedeon*, and other moe: Even ſo likewiſe the Kings, *David*, *Ezechias*, *Ioſaphat*, and *Ioſias*: The dearely beloved of God, and excellent Prophets, *Samuel*, *Helias*, *Iſaias*, *Daniel*, *Zacharias*, and all the other. This holy faith alſo had all righteous, and ſuch as were of godly underſtanding in all the congregations of Iſrael from the beginning: In this were ſaved all they that from the beginning were preſerved and ordained to ſalvation: wherefore, whatſoever they can alleage againſt this faith (whether it be concerning holy men, old age, multitudes, learned men, generall Councels, Convocations of Parliaments, Fathers, Acts, Statutes, tokens and wonders:) it is all nothing worth, and is not to be reputed in compariſon of our holy faith, as every one that hath underſtanding may ſee in this Treatiſe before. And though my purpoſe be now finiſhed, even declared out of the Scripture, that the Chriſtian faith hath endured ſince the beginning of the world, yet will I adde a ſhort inſtruction concerning the time of grace, and performing of all promiſes, and I will declare, that God now alſo through the appearing of his Sonne, would bring into the world and ſet forth none other religion, none other faith, neither any other ſalvation, than even the ſame which was ſhewed to the old Fathers: ſaving that now all things are more evident, more clearely practiſed, accompliſhed, fulfilled and performed: for the which cauſe alſo all fi-

All Gods elect were ſaved by Chriſt.

gures, ſacrifices and ceremonies doe ceaſe. For in Chriſt is all perfection. Yet ſhall we not therefore caſt away the old Teſtament (as ſome ignorant, unlearned and fooliſh people doe) but have it in greater reputation, for as much as wee know now through Chriſt, what every thing ſignifieth, and wherefore every thing was thus and thus ordained, uſed, and ſpoken: Now ſhall every man firſt have a courage to reade the Law and the Prophets, when he ſeeth whereupon every thing goeth. And thus alſo at the beginning did the holy Apoſtles preach Chriſt unto the Iewes, out of the Law and the Prophets, as it is oftentimes mentioned in the Acts of the Apoſtles. And our Lord himſelfe, when hee went with the two Diſciples toward Emaus, and preached ſo unto them, that their hearts burnt within them, he began at *Moſes*, and went thorow all the Prophets, and opened unto them the old Scriptures, and ſhewed them, that ſo it behoved Chriſt to ſuffer, and to enter into his glory. This is the cauſe alſo that the Scriptures of the New Teſtament hang altogether, and referre themſelves to the Scriptures of the old Teſtament: ſo that theſe cannot be rightly underſtood without the other, no more than the gloſſe without the text. The text is the Law and the Prophets, the expoſition are the Euangeliſts and the Apoſtles. Now will wee ſee what the worke of grace of the new Teſtament is.

The old Teſtament is not to be refuſed.

Luke 24. 13.

The new Teſtament declareth the old.

The birth of Chriſt.

In the two and fortieth yeere of the Empire of *Auguſtus*, after the beginning of the world 3974. yeeres, was Ieſus Chriſt the bleſſed and promiſed ſeed, borne of the undefiled Virgin and Maid

Mary,

Mary, at Bethleem in the Land of Jewrie. And though he as a very man was wrapped in cloathes, and laid in the crib, yet appeareth the Angell of the Lord in great clearenesse unto the Shepherds, and saith, *Feare yee not, behold, I bring you tidings of great joy, which shall happen unto all people. For this day is borne unto you the Saviour, even Christ the Lord in the Citie of David.* The first newes and tidings of the comming of our Lord Iesus Christ, must the Angell bring and give, to the intent that it might be the more accepted of all the world. All the holy men from the beginning of the world, did hitherto long sore after the promised Seed. Therefore saith the Angell now, that he bringeth them tidings of great joy: no doubt to them that were gone, dead and past, to them also that now lived, and to them that were to come afterward. The joy is this, that Iesus Christ the Saviour is borne, even the promised Seed, which should save all the world from the power of the Devill, cleanse them from sinne, and deliver them from damnation. Therefore saith the Angell moreover: *Which shall happen unto all people.* For unto *Abraham* it was said, *In thy seed shall all Nations of the earth be blessed.* The same (saith the Angell) is borne in the Citie of *David*, even out of *Davids* kindred, out of the which the Prophets testified that he should be borne; which Prophets also, for the same cause, called him *David*, and the blossome of *David*. And this is now the grace of God, that whereas wee poore sinners belonged unto death, and were in the Devils bonds, hee sent his Sonne to loose and

Luke 2. 10.

Tidings of Christs birth.

Luke 2. 10.

Genes. 22. 3.

The grace of God.

deliver us out of captivitie. This is the new Testament. For *Hieremie* also testifieth hereof, and saith,

Ierem. 31. 33. *This is the Testament that I will make, I will be their God, and they shall be my people, I will be mercifull to their unrighteousnesse and sinnes, and will thinke upon them no more,* Hier. 31. This full and perfect forgivenesse is not therefore called the new Testament, as though there had beene no remission of sinnes among the old Fathers, but because the promise made long before unto the Fathers, is now confirmed and renewed: and the old figures that represented the same are abrogate. Thus the Lord Iesus alone is set forth for the only salvation of all the world, so that not only we, but all they which before or after his appearance or incarnation beleeved on him, were saved. And at the birth of Christ there commeth to the foresaid Angell, the whole heavenly hoste, which praised God, and

Luke 2. said, *Glory and praise be unto God in the height, and peace upon earth, to men a good will.* And by this they teach us what the dutie, thankfulnesse, and knowledge of men is or ought to be in this behalfe, that God hath done so great good for man: Namely,

The dutie of m. how that they ought to praise God, to have a sure trust in him, and to be friendly and loving one to

1 Tim. 1. 5. another. And the fulfilling of the Law, is love from a pure heart, out of a good conscience, and of an undissembled or unfained faith, 1 *Tim.* 1.

In the fifteenth yeere of the Empire of *Tiberius* (from the beginning of the world 4004. yeeres)

Iohn Baptist. came the word of the Lord to *Iohn*, the sonne of the Priest *Zachary*, in the wildernesse, and he went

and

and preached unto the people of Israel, amendment of life, and forgiveneſſe of ſinnes in Ieſus Chriſt: To whom he bare record, that he was the fulfilling of the Law and the Prophets, very God and Man, the only and ever-living Saviour, which with the ſacrifice of his own bodie, ſhould cleanſe the world from ſinne; yea hee pointed unto him with his finger, and ſaid, *Behold, this is the Lambe of God, that taketh away the ſinne of the world:* And ſo perfectly and wholly hangeth hee all ſalvation only on Chriſt Ieſus, that he ſaith plainly, *Out of his fulneſſe have all we received grace*, &c. *Ioh.* 1. Item, *who ſo beleeveth in the Sonne of God, hath everlaſting life: who ſo beleeveth not in the Sonne, ſhall not ſee life, but the wrath of God abideth upon him.* Therefore did he alſo ſend all his Diſciples from him, and commanded them to cleave unto Chriſt. He maketh no mention at all of any ceremonies, figures of oblations, as neceſſarie points to ſalvation, but preacheth Chriſt purely and clearely. This is manifeſt, *Ioh.* 1. and 3. *Matth.* 3. and *Luk.* 3.

Iohn 1. 29.

Iohn 1. 26.

1 Iohn 3. 36.

Matth. 11. 2.

The Lord himſelfe alſo came unto *Iohn*, and was baptiſed. And when hee had received Baptiſme, the heaven opened, and the Holy Ghoſt appeared in the forme of a Dove, and there was a voice heard from heaven, ſaying, *This is my beloved Sonne, in whom I am pacified:* to the intent that all the world ſhould have witneſſe of Chriſt the true Saviour, not only now by the Angels, and by *Iohn* the holieſt man of all, but alſo from heaven, and of God himſelfe: and that we might be the bolder to commit our ſelves wholly unto him. When hee

Matth. 3. 13.

Matth. 3. 17.

had received the teſtimonie, he went into the wilderneſſe: And like as our diſeaſe began in Paradiſe by temptation; even ſo at the temptation in the wilderneſſe began the Lord our health: And like as the Father of us all did eat the forbidden meat; ſo did the Lord not eat the meat that hee might have eaten, but faſted fortie daies and fortie nights. Afterward came hee among the people, and began to preach ſalvation, ſaying, *The time is fulfilled, and the kingdome of God is at hand; repent, and beleeve the Goſpell.* Herewith hath he healed all ſores, driven out Devils, and raiſed up the dead, teſtifying ſo by his acts, that he is Lord of all things, and the true Saviour: And of them whom hee healeth, asketh he nothing: hee commandeth them not to build him a Temple, neither to give him blocke or ſtocke: hee requireth no bodily thing, but onely ſtedfaſt faith and confidence. And to them whom hee hath healed, hee ſaith, *Goe thy way, and ſinne no more, take heed that a worſe thing happen not unto thee.* And herewithall doth hee teach, in what thing the ſubſtance of true Religion lieth, even in a right true faith, and in an innocent life, that in all our converſation wee keepe our ſelves from all filthineſſe: Yea the thing that ſome man taketh for Gods ſervice, refuſeth hee, as long babling prayers, vaine-glorious faſting, and like almes giving. Hee nothing regardeth mens traditions, diverſities of ſects, long garments, outward appearance, their cleanſing, not all their hypocriſie. He goeth into the Temple, overthroweth, caſteth

Note this ſimilitude.

Matth. 4. 1, 2.

Matth. 4. 17.

The ſubſtance of true religion.

casteth downe, powreth out every thing that is to bee sold in the Temple: he driveth the buyers and sellers out of the Temple with a whip. For the Temple was ordained for generall prayer, thanksgiving and preaching, and not for chopping and changing, or other such like things. These three points doth hee teach vs diligently to observe: First, that wee obtaine remission of sinnes, true righteousnesse, and everlasting life, onely through him, and by his Passion and death, and else by none other meane. For hee is the onely Mediatour, Priest, Intercessour, Comforter, the onely Righteousnesse, Satisfaction, Ransome, Sanctifying, the onely perpetuall Sacrifice, the Suretie of grace and salvation. Speciall testimonies hereof hast thou *Iohn* 3. 6. 14. and 16. Secondly, that wee cannot serve and please God with exteriour sacrifices or any outward pompe, but with such workes as proceed of love, and mercie. And thirdly, that all the children of God are bound to keepe themselves from the workes of darknesse, and to apply them to live in righteousnesse, and in the light. And herein also is comprehended all godlinesse, that is, all right good Christian workes.

The speciall points of Christs doctrine.

So when hee had taught all righteousnesse, and discloſed and overthrowen all hypocrisie in religion, he offered up himselfe upon the crosse for the remission of all our sinnes. For willingly and patiently put he himselfe into the hands of his enemies and of his betrayer, suffered himselfe to be taken, to be bound, to be led from one Iudge to another,

The patient suffering of Christ.

to

to be laughed to ſcorne, cried out upon, to be ſpitted on, and at the laſt to be adjudged unto death, to be ſcourged, and to be crowned with a crowne of thorne. Hee himſelfe bare his owne croſſe to the place of execution, where hee was crucified, and hanged up betweene two murtherers. Then lived hee in great paine from the ſixth houre untill the ninth. At the laſt he cried; *It is finiſhed, Father, into thy hands commend I my ſpirit:* thus offered he himſelfe for our ſinnes, and died, that wee might live. But ſoone after followed the things whereby the fruit of Chriſts paſſion might bee perceived. For the vaile, which in the Temple ſeparated the holy from the moſt holy, did rent from the top to the bottome; whereby Chriſt teſtified, that now with his death, all ceremonies and figurative things were at an end, and no more of value: that the way to eternall ſalvation was opened: that all things ſignificative in the Tabernacle, in ſacrifices, rites, and obſervances, were now fulfilled and abrogate: that now the bare and onely croſſe of our Lord Ieſus Chriſt, is altogether unto the faithfull: that the heele of the Virgins ſeed is well trodden upon, and his fleſh well rent and ſlaine: but that yet alſo in the meane ſeaſon he hath trodden the ſerpent upon the head. Therefore did the dead alſo ariſe, and appeared vnto certaine at Hieruſalem. For the death of Chriſt is our life. The earth quaked, the ſtones burſt aſunder. For the preaching of the death of the Sonne of God hath altered the whole world, and many hard ſtonie hearts are moved to repentance, faith and good works. But when the

Iohn 29. 30.
Luke 13. 46.

The fruit of Chriſts death.

ſide

side of the dead bodie of Christ was opened with the speare, and the rocke (as *Zacharie* saith) was digged up, there ran out water and bloud, declaring manifestly thereby, that unto us out of the death of Christ, followeth life and purifying. For water cleanseth, in the bloud is the life of man. And with the bloud of Christ is all bloud stanched, and now is Christs bloud only available, being sprinkled through faith in our hearts. This oblation and passion of Christ (the ransome for the sinne of the whole world) was done in the 18. yeere of the Empire of *Tiberius*, reckoning from the beginning of the world 4007. yeeres, the 25. day of March.

Water and bloud.

The time of Christs Passion.

So the whole bodie of Iesus was taken downe from the crosse, and honourably buried, and on the third day after hee rose up againe: so that his soule came againe to the bodie, and his verie flesh was raised up from death, howbeit now no more mortall and passible, but glorified. For hee is the first in the resurrection of the dead. For like as by one man came death, so by one man must come the resurrection of the dead. And like as in *Adam* wee all died in bodie and soule, so shall wee be all together restored againe to life in Christ Iesus. This hope unto life, would the Lord print substantially in us with the resurrection. And therefore after his resurrection, hee continued fortie dayes with his Disciples, that hee might well instruct them of his resurrection, and that they should haue no doubt therein. So when he had shewed and declared unto them his verie resurrection divers wayes, and had performed al that the Father commanded him

The buriall of Christ.

to finish, hee ascended up unto heaven with bodie and soule from mount Olivet in the sight of his Disciples, and is set at the right hand of God, there to remaine corporally untill the last day, in the which hee shall come againe bodily, to judge the quicke and dead: And all such as have walked in faith, shall he take to him with bodie and soule into heaven, like as hee himselfe is received into heaven: And shall with bodie and soule condemne all them, that have walked in the way of the old serpent, and have not converted from unrighteousnesse to the righteousnesse in Christ. And thus shall salvation bee perfectly finished, and Gods children shall live eternally with God, through Iesus Christ. To whom be praise for ever. Amen.

Chap. XI.

That also the elect Apostles preached this old faith, and declared that all salvation is onely in Christ.

The power of Christ saveth all.

THus through Christ Iesus is all fulfilled, that the Prophets prophesied of him before, thus to become the salvation of all faithfull beleevers, even the Lambe of God, which hath beene sacrificed since the beginning of the world; that is, this is he, whose power and deliverance hath cleansed all them that ever put their trust in God through the blessed seed. Herein now is the right true salvation, this is the summe of the right and perfect religion. Who so perverteth this,

from him ſhall God turne himſelfe: who ſo addeth ought unto this, to him ſhall God adde his wrathfull hand: who ſo taketh therefrō, his life ſhall God miniſh. But bleſſed are they, which walk in this ſimplicitie & cleanneſſe, and continue ſo unto the end; even they that heare Gods word, and doe thereafter, whoſe onely hope is Ieſus Chriſt. This only true and ever during ſalvation would hee to bee ſhewed and declared to all nations, which came to ſave all nations: but he would it ſhould be declared by the preaching of the holy Goſpell, and through the miniſtration of the holy Sacraments: And therefore by his life time hee did chuſe Apoſtles, whom he received to bee witneſſes of all his doctrine and miracles, informing them diligently, and held nothing backe from them. For hee ſaith unto them; *Yee are my friends, if yee doe all that I command you, I will henceforth call you no more ſervants, for a ſervant woteth not what his Lord doth. But I have called you my friends, for all that I have heard of my Father, have I opened unto you*, Ioh. 15. But for as much as they yet lacked underſtanding, and were forgetfull, and had ever ſtrange imaginations of the kingdome of Chriſt, therefore when hee now aſcended unto heaven, hee charged them not to depart from Hieruſalem, but to wait for the Holy Ghoſt: whom he alſo gave unto them upon the fiftieth day after his reſurrection; that is, upon the tenth day after his aſcenſion, even the fifteenth day of May: by the which Holy Ghoſt they being illuminate, ſpake with all manner of languages, and were mindfull of all that the Lord had commanded

Iohn 15. 14, 15.

Chriſt held nothing backe from his Apoſtles.

The Holy Ghoſt brought no new doctrine.

manded them afore. For the Holy Ghoſt did not endue them with a new doctrine, but it that the Lord had taught them out of the Law and the Prophets, the ſame did hee bring to their remembrance, and illucidate all things, and printed them more clearly in their hearts. For ſo ſaith the Lord in the Goſpell: *The Comforter, even the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, that I have ſaid unto you.* Therefore ſo long as the Lord was with them, and told them all the matter of his paſſion, they were ſorrie, and could not beare away all that he ſaid unto them. But after that he was taken up from the earth into heaven, he ſent the Holy Ghoſt, even him, whom the Prophets alſo had before, and that led them into all Chriſtian veritie.

Iohn 14. 26.

So when they were endued with the Holy Ghoſt, they began (according to the Lords commandement) to preach in all the world the foreſaid matter of ſalvation purchaſed and obtained onely by Chriſt, and gotten by true faith. For hee had ſaid; *Goe your way into all the world, and preach the Goſpell unto all creatures, Whoſo beleeveth and is baptized, ſhall be ſaved*, &c. And therewith comprehendeth he both the points, which the Apoſtles uſed and practiſed, even the preaching of the faith in Ieſus Chriſt, and of the miniſtration of the Sacraments. And how the Apoſtles doctrine was, it is manifeſt out of the Acts of the Apoſtles. But ſhortly and in a ſumme, they preached amendment of life, and remiſſion of ſinnes through Ieſus Chriſt: That is

Marke 16. 15.

to say, how that the whole generation of man lay in the dominion of the Devill, and in the bonds of sinne, cursed, and damned: but God had mercie on us all, and sent his Sonne into this world to die, and with his death to restore us unto life, and to wash us with his bloud, that whosoever beleeveth in him, should not perish, but have eternall life. All this declared they out of the Law and the Prophets, and proved, that Iesus Christ whom they preached, is the blessed seed promised unto the fathers. Whoso is desirous to have a perfect example of this declaration, he findeth two Sermons of the famous Apostles *Peter* and *Paul*, the one in the Acts of the Apostles, the second chapter, vers. 14. the other in the 13. chapter, vers. 16. There doth the holy Apostle open the mysterie of our holy faith, verie excellently, declaring it from the time of *Abraham* unto *David*, and from him unto *Iohn* the Baptist. Thereupon sheweth he, how Christ suffered, died, was buried, and rose againe from death. All this confirmeth hee with the Scriptures of the Prophets. At the last he concludeth the Sermon after this manner; *Be it knowne unto you therefore, ye men and brethren, that through Iesus is preached unto you forgivenesse of sinnes, and that by him all they that beleeve, are justified from all things, from the which yee could not bee justified by the Law of Moses.* To this agreeth now also the sermon of *Peter*: Yea, all the Scriptures of the Apostles doe finally accord to the same effect: Hereout also bring they the doctrine of repentance and amendment of life, the rebuking of sinne, consolations, exhortations,

Acts 13. 38.

and drawing to all manner of good works, that follow out of faith.

The ſpeciall Sacraments, which the Lord did chiefly inſtitute, and command the Apoſtles to practiſe in the Church, are holy Baptiſme and the bleſſed Supper of our Lord Ieſus Chriſt. Concerning the firſt, hee ſaith thus, *To mee is given all power in heaven and in earth: therefore goe your way, and teach all people, and baptize them in the name of the Father, of the Sonne, and of the Holy Ghoſt, and teach them to keepe all that I have commanded you.*

Baptiſme.

Matth. 28. 18, 19.

The other did hee inſtitute at the laſt Supper. For thus is it written in the holy Goſpell: *When they were eating hee tooke bread, and when hee had given thanks, he brake it, and gave them, ſaying; Take, eat, this is my bodie, which ſhall be given for you: this doe in the remembrance of mee. So tooke hee alſo the cup when they had ſupt, and ſaid; Drinke yee all out of this, this is my bloud of the new Teſtament, which ſhall be ſhed for the remiſſion of ſinnes.*

The Supper of the Lord.

Matth. 26. 26.

With ſuch Sacraments, through outward viſible formes (for our infirmities ſake) pleaſed it the Lord to ſhew and ſet before our eyes, his heavenly and inviſible grace: not that we ſhould continue ſtill hanging in the viſible thing, but that wee ſhould lift up our mindes, and with a true beleefe to hold faſt, to print ſure in our mindes, to worſhip, and to enjoy the things that faith ſheweth us by the outward Sacraments. With theſe outward Sacraments alſo hath it pleaſed him to open, declare and ſhew unto us his grace and loving kindneſſe: Namely, how that he giveth unto us himſelfe and all his riches, cleanſeth

seth us, feedeth and moystureth our soules with his flesh and bloud, that he is at one with us, and wee with him, so that wee use and practise the Sacraments with a true faith. For the outward enjoying of the Sacraments of it selfe alone, doth not reconcile us with God: but if they bee used with faith, then (as *S. Peter* saith, Acts 15.) through faith doth God purifie the hearts. With the Sacraments pleased it him, to leave behinde him a remembrance of his gifts and benefits, to the intent that wee should never forget them, but praise and thanke him therfore. Moreover, with visible Sacraments was it his will to gather us together, and to marke us in his Church and people, and to put us in remembrance of our dutie, how we are one bodie together, and ought to apply our selves to all righteousn sse: All which things are found at length in the Scriptures of the Apostles.

Acts 15.9.

The fruit of the Sacraments.

As for the Apostles, they ministred the Sacraments diligently, purely, and simply; and so (without any addition) distributed them unto the people of God. Touching Baptisme, there are many examples in the Acts of the Apostles. The Supper of Iesus Christ had the Corinthians somewhat altered. And when *Paul* pointed them againe to the true ordinance and right use, he taketh the simple words and institution of Iesus Christ without any more addition, and layeth those before them, commandeth them to follow the same, and holdeth him therewith well content, 1 Cor. 11. And thus did the holy Apostles gather together all the Heathen people, through the preaching of the Gospell,

1 Cor. 11. 17.

and

and ministration of the Sacraments in the Church, whose head is Christ, in whom they are builded and preserved. Moreover, they did not load them sore with any ceremonies. For in the Acts of the Apostles the second chapter, where as a perfect shape of a right Christian Congregation is described, wee have first the sending of the Apostles, among whom *Peter* did first preach the Gospell, that is to say, repentance and forgivenesse of sins in Christ Iesus. Then baptized hee them that were become the people of God. Afterward followeth it, that they which were become Christians, continued in the doctrine of the Apostles, in prayer, in breaking of the bread, & in the fellowship: Here are the right substantial points of the Christian Church sufficiently expressed: the doctrine of amendment of life, and remission of sinnes, Baptisme, the continuing and increasing in Christs doctrine, prayer, the holy Supper of the Lord, and the fellowship, that is, love, kindnesse, and workes of mercie.

Acts 15. 28. *The Apostles did not overcharge the people with Ceremonies.*

Acts 2. 1.

Now whereas Acts 15. it is ordained that the Heathen should eat no blood nor strangled, it endured but for a time, & their meaning was thereby to avoid offending of the weake. Otherwise have the Apostles everie where (especially *Paul*) verie earnestly exhorted men, to continue by the doctrine that was shewed and delivered them, and to be at a point in themselves, to avoid such learning as was new and brought up by men, because they lead men farre from the truth, as we finde, *Col.* 2. 6. *Philip.* 3. 15. 1 *Tim.* 4. 6. and 6. 2. and *Tit.* 1. 9. And thus it is manifest, that the Apostles taught all

Acts 15. 20. 29.

The Apostles would not offend the weake.

nations

nations no new nor ſtrange thing, but even the ſame that they had received of the Lord.

Chap. XII.

A concluſion, that this faith is the right true old faith, which alway ſhall ſtand ſure.

THis holy undefiled faith which the Lord planted and ſet up in all nations by the Apoſtles, immediatly after the Apoſtles deceaſe, was ſore attempted by ſundry uncleane perſons, which brought up falſe cuſtomes and miſbeleefes, and made perillous ſects. Beſide this alſo was it ſore perſecuted with the ſword of tyrants. But in all ſuch dangers the truth overcame and had the victory. For though the citizens of the devils citie (according to the diſpoſition of their Patriarke *Cain*) did murder, and although falſe Prophets brought up evill counſell, yet the citie of God triumpheth, and the bloud of innocent *Abel* and his brethren ſpeaketh yet. But after that the perſecution was ſomewhat ceaſed, and the perſecutors ſore and horribly puniſhed for their bloudſhedding (the hereſies alſo being well brought downe by faithfull ſhepherds) in the ſame reſt alſo was our holy faith not a little hurt. For reſt put away feare, brought idle felicitie, voluptuouſneſſe, and fleſhly ſeeking of riches and dominion: and ſo through covetouſneſſe and ambition, there was powred great poyſon into the Church, whereby religion

Note. The decay of Chriſts religion.

religion sore decaied. For while the Ministers of the word laboured more after riches, than to performe their office and charge, and to edifie the Church, they were pleased with superstitiousnesse in stead of true religion. Of this then followed it farther, that the singlenesse of faith was forgotten, new lawes made, the old rites and customes either perverted, or else utterly overthrowne and abused: whereby men came farre from the doctrine and Christian ceremonies, from the way of truth into errour foolishly, and partly into ceremonies of idolatry. Hereof commeth it, that we have now the abomination of the Popes power, of Pardons, of Masses for the dead and quicke, of merits, power and intercession of Saints in heaven, of worshipping their bones upon earth, of Idols, and vaine ornaments, pompe and pride of the Church, of hired singing and praying in the Temple, and of the whole swarme of idle religions. All which things, with other moe like fondnesse, are nothing but new alterations, pervertings, and contrary to all old ordinances, having no ground in Gods word, and are cleane against God, though many hardnecked people are yet in a fury and brawle for such things, and will make all the world beleeve, that this their foolishnesse, alteration, and perverting of Gods ordinance, is the old faith. And yet wote they, or will not know, that their babling hath very little ground, and that they (if they considered the matter as it is) are very naked and miserable.

What inconvenience followed.

And though this papisticall religion hath endured, prevailed, and triumphed now certaine hundred

dred yeares, yet hath God alway sent his faithfull servants, and had a little holy flocke of his owne, like as afore-time in the dayes of the Iudges, of the Kings of Iuda and Israel, and in the captivity of Babylon, though it was almost at the worst afore, and at the comming of Christ. Like as it is also with us, the nigher the second comming of Christ, the worse it is in the world. Nevertheless (as I said afore) God alway set forth his word, and doth yet. Contrarywise, the Pope with his multitude, and *Mahumet* with his (as it seemeth and becommeth very Antichrists) have hitherto undertaken to suppresse the old religion, and to set up his owne ordinance (unknowne to our fathers of old time) to bring it into possession, and under the name of God and his holy Church, to spread it upon all Christendome. For out of the acts and statutes of the Pope and his wanton spiritualty, and out of the lawes of *Mahumet*, it is manifest what the one hath taken in hand and done now more than 600. yeeres, and the other upon a 900. yeeres. It is evident yet also even now, whereto his generall councels and parlamenrs doe extend. But not regarding how he threatneth and faceth, and how he garnisheth his new and wanton religions with false (but dissembling) titles, boasting of many hundred yeeres, many generall Councels, Fathers, holy men, Doctors, Vniversities, Cloisters, singing, praying, fasting, almes-giving, displying, and telleth such like: All his bragging set aside, let us cast his religion from us, and take upon us unfainedly the true old religion, which hath endured since the beginning

Note.

The Pope and Mahumet strive against Christ.

Let us doe as our oldest fathers have done long before us.

ning of the world, by the which all holy men have ever loved, worshipped and serued God, and knew nothing vtterly of the Popes religion. And if we must for this cause be hated and persecuted of the world, well, it hapned even so vnto all holy Prophers before vs likewise, and specially vnto Iesus Christ our Lord: which shall come shortly to judgement, and vtterly destroy the kingdome of Antichrist, whom he now killeth with the spirit of his mouth. Our possession is not here vpon earth, the kingdome of heaven is our native country: From thence looke we for the Saviour Iesus Christ our Lord, which shall raise vp our mortall and miserable body, that he may make it like his excellent and glorified body, according to the power, whereby he may subdue all things vnto himselfe. To him be honour and praise for ever and ever.

Philip. 3. 20, 21.

AMEN.

FINIS.